CANADA, WISCONSIN, CONNECTICUT AND WASHINGTON-OREGON CONVENTION REPORTS IN THIS NUMBER

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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

LOYALTY OF LUTHERANS

At a meeting of the officers and pastors of the various branches of the Lutheran Church in Nebraska, held in the Immanuel Swedish Lutheran Church, Omaha, on July 17th, 1917, the following statement by officials and representatives of the Lutheran Church was authorized:

WHEREAS, the Nebraska State Council of Defense in a statement given the public have assailed the loyalty of the Lutheran Church,

Therefore, as officials and representatives of the various branches of the Lutheran Churches in Nebraska we reply to these aspersions by giving the public the following statement:

The Doctrinal basis of the Lutheran Church as expressed in its great symbol known as the Augsburg Confession, to which the ministry of the Church is obligated, in express terms commands loyalty to the Government; and

The Small Catechism in which the laity is instructed in preparation for Confirmation or membership in the Church, in its Table of Duties, enjoins obedience unto the higher powers saying: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him." (I Peter 2:13.)

The Lutheran Church stands not only in Nebraska, but before the world committed by its fundamental teachings without equivocation or mental reservation to unquestioned loyalty to the Government and in this respect requires no defense from us.

It is singular that the Nebraska State Council of Defense, because of cases of indiscreet conduct or speech upon the part of individuals, has particularized our Church for the mark of odium when undoubtedly among all creeds there have been those likewise guilty, and yet these creeds have been passed unnoticed. To this evident injustice on the part of the Nebraska State Council of Defense we take exception, and enter our most solemn protest.

Further, that the public may be assured of the loyalty to the Government by the Lutheran Church in Nebraska, and in harmony with the declarations of all our General Bodies already made public, we, the representatives of the Lutheran Bodies in the State of Nebraska, declare our honor and the loyalty of both our ministry and laity as a whole in unswerving devotion to our country, the protection of whose flag we enjoy and with whose destiny we have cast our lives and our all, and in defense of whose welfare and to secure whose triumph our people are responding.

LUTHER M. KUHNS, Chairman.

The representatives attending this meeting were:

Luther M. Kuhns, Editor of the Luther League Review; M. W. Halverson, representing Norwegian Lutheran Church of America; C. F. Sandahl, President Nebraska Conference of the Augustana Synod of America; A. M. Andersen, Pastor United Evangelical Lutheran Church, Editor "Danskeren"; Alfred Sorensen, representing Danish Lutheran Church; E. T. Otto, Pastor of St. Paul's Lutheran Church, representing the Synods of Missouri, Ohio and other States; I. Gertsen, Vice-President of the United Danish Lutheran Church in America; H. F. Schmidt, representing German Nebraska Synod; C. B. Harmon, President of the Synod of Nebraska, General Synod.

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LUTHER LEAGUERS CALLED TO THE COLORS!

We are to fight a battle against ignorance—other people's ignorance—in 1917.

The Black, Red, White, Blue and Gold is our standard—Martin Luther the standard bearer.

The army of the Luther League is to follow him in a peaceful battle. The weapon we are to carry is Truth. The ammunition is information. It is ready. Every Leaguer must provide himself with a supply.

The source of supply is shown on page 4. It was authorized at the Toledo Convention and has been prepared with the greatest of care.

Look it over once, and fill your cartridge belt, so you can do your part in 1917 toward letting the world know what it gained in the Great Reformation.

TURN TO PAGE 4

LUTHER LEAGUE READING COURSE
FOR THE
REFORMATION CELEBRATION

THIS course of reading for the Quadri-Centennial of the Reformation was authorized by the Luther League of America, at the Toledo Convention. The books have been selected with great care to help the Luther Leaguer know his Church better, and enable him to inform other people what the Reformation was and what benefit it has brought to the world. The course consists of the first five books listed below, with your choice of one of the four books that follow in the list.

QUADRI-CENTENNIAL LUTHER LEAGUE READING COURSE

Life of Luther—Dr. Wm. Rein.

The Truth of the Apostles' Creed.

Lutheran Manual.

History of the Reformation—Peters.

Praying and Working.

Schoenberg Cotta Family, or choice of Friar of Wittenberg, Knight in Grey, or Blind Girl of Wittenberg.

The first five books and one of the last four will be sent by express or parcel post prepaid for $4.00. Or we will give these six books as a premium on receipt of $12.50 for 25 new subscriptions to the Luther League Review.

SUPPLEMENTAL LUTHER LEAGUE READING COURSE

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Life of Luther—Wackenagel	$1.50
Life of Melanchthon—Stump	1.25
Reformation Dawn—Painter	.50
Ecclesia Lutherana—Seiss	1.00
Katherine Von Bora—Endelich	1.00
Gustavus Adolphus—Monroe	.50
The Explanation of the Common Service	.75
Way of Salvation—Gerberding	1.00
Elements of Religion—Jacobs	1.25
Lutheran Foreign Missions — Lauray	1.25
Sacred Meditations—Gerhard	1.00

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Of the Church - By the Church - For the Church

Luther League Review

Luther League of Minnesota

Eighteenth Annual Convention at Minneapolis June 18 to 20

BY MABEL SANDER.

THE bright Minnesota sunshine gave the Eighteenth Annual Convention of the Minnesota State Luther League a cheerful and inspiring effect. The convention met at Salem Lutheran Church, June 18, 19 and 20, and was opened with a sermon by the president, Rev. C. J. Rockey. His text was, "I believe, therefore have I spoken.". It was an earnest and instructive sermon on Faith and Confession.

A larger delegation than at any previous year was present, owing to the fact that the convention the preceding year passed a resolution that any local League could send as many delegates as possible.

Much of the time of the convention was occupied with the consideration of a new constitution. It was discussed thoroughly from the preamble to the last article, but it was left for the next convention to adopt.

DELEGATES TO THE STATE LUTHER LEAGUE CONVENTION OF MINNESOTA.

The addresses and the topics discussed were on live subjects, emphasizing the quadri-centennial celebration. Two excellent papers were read and discussed. The one prepared and read by the Rev. J. S. Albert, of Minneapolis, was on "The Celebrating of the Reformation of the Sixteenth Century"; the second, prepared and read by Rev. C. L. Grant, of St. Paul, was "Hastening the Transformation of the Twentieth Century."

The convention was favored with the presence of the general secretary of the Luther League of America, Mr. Harry Hodges, of Philadelphia, Pa. Mr. Hodges not only participated in the discussion and gave the convention some valuable information and suggestions, but also delivered an inspiring address on "The Pre-Requisites of a Luther Leaguer," which was replete with wholesome advice and excellent thoughts.

The round table discussion showed that the Leaguers are vitally interested in their Local Leagues as well as in the State League.

The election of officers resulted in the re-election of Rev. C. J. Rockey of Minneapolis, president; Mabel Sander and Edgar Elptrand of Lindstrom, recording secretary and treasurer, respectively; Mrs. Paul Peterson of St. Paul was elected corresponding secretary, and Carl Jackson of Duluth, statistical secretary.

Salem's congregation of Minneapolis is known for its hospitality.

Every delegate went home carrying with him much valuable material for future use and glad to have been at the convention.

The Lord's Supper:

The Sacramental Presence

BY REV. A. C. ANDA.

IT was Christ's desire, intention and purpose to provide a means whereby, in a special sense He could impart Himself to His believing children. Therefore, "the Lord Jesus the same night in which He was betrayed," instituted the sacrament of His body and blood and charged the Church with its faithful observance in His memory.

It was expedient that Christ's visible presence should be withdrawn. Yet, "unto end of the world" He will be with His own. He is indeed present in His Word, but how well He understood the need of a still closer approach to Him and participation in His person and life; and how condescending His love in providing for this need by His true presence in the sacrament of the Lord's Supper.

According to the plain words of the institution, the Sacramental Presence may be noted as follows:

1. It is not merely a spiritual presence according to which theories it is held that the body and blood of Christ are present through their virtue or influence.

2. Nor, on the other hand, is it a transsubstantiation of substance, through which the bread is changed into the body, and the wine into the blood of Christ.

3. The words of Christ, "This is my body," "This is my blood," can be rightly understood in no other way than that in which the Apostle Paul understood them, namely, that there is a true, real and sacramental presence in the communion of the bread and body of Christ, the wine and blood of Christ.

4. While the sacramental presence is neither merely a spiritual presence nor a carnal presence, it is a presence of the spiritual body of Christ.

5. This true, real, or sacramental presence "is dependent entirely upon the Word and institution of Christ, and in no way upon the faith of the communicant"; hence the true presence is there, whether worthily or unworthily received. Those partaking of the sacrament in faith receive the blessing intended; those partaking without faith bring upon themselves condemnation.

6. There can be no sacramental presence except in the sacramental action itself. The presence is there only when the communicant partakes of "the bread" and "the cup" in the sacrament, not before nor afterward. "Nor are the bread and wine and the body and blood of Christ received by the mouth in the same way; the former being received naturally, and subjected to all the processes undergone by other food, but the latter, supernaturally and in a way not occurring except in the sacrament." (Dr. H. E. Jacobs.)

7. Nevertheless, the chief thing in the sacrament is not the bodily or sacramental presence, but the words: "Given and shed for you, for the remission of sins," and he who believes these words has that which they declare and set forth, namely, the remission of sins. Luther's Cathechism.

Luther League of Canada

Tenth Annual Convention at Waterloo, Ont., May 24 and 25

BY REV. ERNEST H. BECKMAN.

THIS year, for the first time in its history of ten years, the Luther League of Canada held a two-day convention. Since its organization a decade ago the Leagues belonging to it have met annually on Empire Day, May 24. This year the 25th was added. The convention was held in the heart of the strongest Lutheran community in the Dominion—Waterloo, the town in which the Evangelical Lutheran Seminary of Canada is situated. The convention church was St. John's, Rev. E. Bockelmann, pastor. From all parts of Ontario came delegates and visitors by almost every train and it was surely an inspiration to behold the cheerful enthusiasm of these young people of the Land of the Maple who thus assembled to promote the strengthening and extension of our Lutheran Zion throughout the length and breadth of the great Dominion of Canada.

First Session

Thursday morning, May 24, the convention was called to order. Mr. Bruneau Knauff, president of the local League, gave a very appropriate address of welcome. Mr. Harry Hodges, General Secretary of the Luther League of America, extended the greetings of the International League to its members in Canda. Both of these addresses were fittingly responded to by Mr. Stanley Gartung, vice-president of the Luther League of Canada.

Regular routine business was proceeded with until the luncheon hour.

Second Session

The second session was held at the seminary and overflowed the beautiful chapel and adjoining assembly hall. Rev. Prof. Preston A. Laury, D. D., dean of the institution, extended greetings to the delegates and welcomed them to the school.

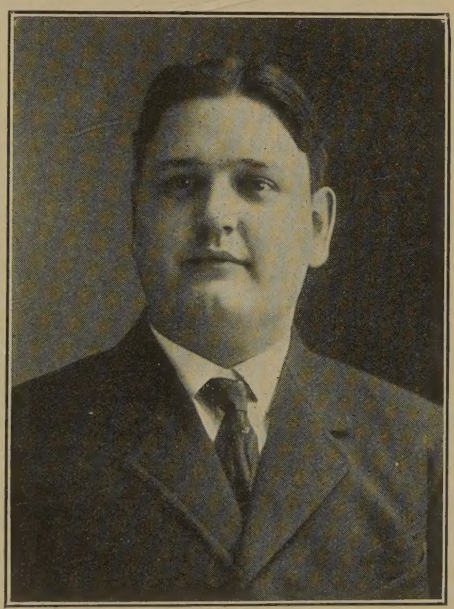
In the absence of Mr. Henry Shennette, the treasurer's report was read by Mr. Charles Lossing and showed receipts amounting to $204.75, expenditures $148.07 and a balance of $56.68.

The committee on student aid work reported receiving $197 for this fund during the year and is aiming to make this $500 by October.

There is in Canada at present, in addition to the Canada Luther League, an organization within the bounds of the German Canada Synod known as the Canada Jugend Bund. It has for a number of years been the aim of the officers of the Luther League to unite these two. This matter took definite form at the opening session of this convention when a committee was appointed to draw up plans by which such an amalgamation of the two bodies might be effected. This committee reported at the second session as follows:

We recommend:

1. That a committee be appointed by this convention to meet as soon as possible with a similar committee to be appointed by the Canada Jugend Bund.
2. That these two committees together arrange plans for the union of their respective organizations into one great organization which shall be an integral part of the Luther League of America.
3. That this joint committee approach the committee which is arranging for the great joint Reformation Celebration to be held in Kitchener, Ont., on



MR. E. B. WESTCOTT, PRESIDENT.

Labor Day and request permission to arrange for a joint meeting of the Canada Luther League and Canada Jugend Bund on the afternoon of that day in connection with the celebrations, and that the aim of this joint gathering be to unite these two organizations into one great Luther League of Canada, thus making this a fact as well as a name.

To this report was added a recommendation that the Luther League's committee be represented at the convention of the German Canada Synod at Hanover, Ont., June 14-18, to place this matter before that body.

The committee appointed to carry out the recommendations of this report consists of Revs. Ernest H. Beckman, Galt; A. Fiebelkorn, Hespeler; George C. Weidenhammer, Conestogo, and Mr. Bruneau Knauff and Miss Gussie C. Kern.

DELEGATES TO THE CANADIAN LUTHER LEAGUE CONVE

Rev. Mr. Beckman represented this committee at the German Canada Synod and after placing the matter before them, was pleased to see that body pass a resolution recommending the Canada Jugend Bund to unite with the Canada Luther League. Rev. Hugo Hamfeldt of Toledo, in whose church the Luther League of America convened last year and who is a member of the German Canada Synod, strongly urged the union of these two organizations and spoke very highly of the work being done by the Luther League of America.

The extension committee reported five applications for membership: St. Matthew's, Brantford; St. Peter's, New Hamburg; St. Matthew's, Conestogo; St. James', Hespeler, and St. James', of St. Jacobs, Ont. All of these were received into the Luther League of Canada.

At the suggestion of Mr. Harry Hodges 850 copies of this number of the LUTHER LEAGUE REVIEW were ordered.

Mr. E. J. W. Wisswaesser, secretary of the Canadian League, gave a very fine address on the keynote of the convention, "United Action, Our Aim."

Grand Rally

At the rally session in the evening, Mr. Harry Hodges, General Secretary of the Luther League of America, gave a splendid address on "The Requisites of a True Luther Leaguer." "If I were asked to give a definition of the Luther League," said Mr. Hodges, "I would say that it is the youth of the Church consecrated for service in the Church and again the Luther League is the school house of the Church." He handled his subject under three heads, Consecration, Obedience and Example.

Speaking of the quadri-centennial, Mr. Hodges continued: "In celebrating the 400th anniversary of the Reformation, let us do it as a Church of the twentieth century, rejoicing in what our fathers did, but alive to our own duty. History is a great thing, but destiny is greater."

This address was followed by the rally address, delivered by Rev. E. Hoffmann, D. D., of Toronto. He spoke on the prospects of a closer co-operation between the Luther League of Canada and the Canada Jugend Bund.

A telegram of greeting was received from the Nova Scotia Luther League in session at the same time at Lunenburg. A reply was immendiately sent.

After the close of this session the delegates adjourned to the basement, where an informal reception was tendered by the local League.

Fourth Session

The fourth session was opened by the vice-president, Mr. Stanley Gartung of Kitchener. Invitations for the next convention were received from Preston, Sherwood and Williamsburg. They were referred to the executive committee with power to act.

The committee on credentials and statistics reported 14 Leagues belonging to the Canada Luther League and 6 other Leagues represented at this convention by 13 pastors and student pastors, 3 visiting pastors, 58 delegates and 65 visitors.

Fifth Session

Rev. Ernest H. Beckman opened a discussion on "The Need of Student Aid." He brought out many practical points in connection with the work. A new committee was appointed to promote this fund, consisting of Revs. H. J. Behrens, Kitchener; Voelker, Preston; Ernest H. Beckman,

IN FRONT OF THE LUTHERAN SEMINARY AT WATERLOO.

Galt; Mr. David Knorr, New Hamburg, and Mr. Gordon Prestien, Hespeler.

The following splendid paper on "Deeds, Not Words," was then read by Miss Salome Kuhl of Preston. She said in part:

Deeds Not Words

This subject was certainly not allotted to me in the meaning of a depreciation of the value of words. The word has its great and all-important value and will hold it at all times, in all places. Nevertheless, there exists a sublime and subtle connection and relationship indeed between our words and our deeds, so subtle that to draw a line of distinction between that what constitutes a mere word and that what constitutes a mere deed would be, in most cases, not so easy, and a boundary line drawn between mere words and mere words would be a very indistinct one. Luther's words, for instance, at the Diet of Worms, "I will not and cannot recant, here I stand, I cannot do differently, God help me," were a few simple words, but because of the man and because of the situation in which they were spoken, they became to be one of the greatest deeds of the history of the last four centuries, if not of all history. To illustrate this thought more fully, I would say that the words of the faithful teacher are not words only but practical deeds; the words of comfort or cheer spoken to the sorrowing are deeds. In fact, the Word of God is the deed of the revelation of His grace and mercy to poor fallen humanity. The words of confessing Christ before men are deeds and as such have to them the great promise of Christ. On the other hand, the words of the slanderer are not mere words, but deeds; the words of a betrayer are betrayal.

We of course at a meeting of our Luther League are interested principally in showing that the admonition, "deeds, not words," holds good in the religious sphere of life and may, by a brief investigation into the realms of worship, service, of thanksgiving and praise, show that deeds count, not mere words. To a superficial observer indeed it may appear as if at our divine worship all our singing praying, reading, preaching, is but a feast of words and, alas! is it not regarded by too many as such only? But to a believer, to a true follower of Christ, must become a deed, in which he participates with his thoughts, with his whole heart and soul. Words of thanks must and will become real thanksgiving; words of supplications will then become true prayer; preaching will become true edification increasing knowledge and understanding and giving of new motives and new impetus for a true Christian life; words of praise spoken or sung will true adoration.

Christian service of love must evolve from faith and knowledge. Faith, again, if it is of the true kind, a deed, not a taking for granted of a given number of words, and of the truth which they confer and contain; such a faith is called a dead faith by the Scriptures—only a belief that is active in deeds is of the right kind, is a living faith. A Christian must show his faith in the service of love and charity. In the sight of God we are not possessors of the gifts, be they temporal or spiritual, but stewards, and the command of the Scriptures is: "Even so minister the same one to another as stewards of the manifold grace of God, that God in all things may be glorified."

A further illustration of what we mean in deeds of Christian service of love as opposed to mere words, I might give in the following story. During a time of severe starvation among the poorer people a small boy, the son of a rich and apparently Christian farmer who always prayed for the poor and starving, said to his father when they both viewed his large stock of grain, "Father, I wish I had your many bushels of grain." "Why?" asked the father. "To be able to answer some of your prayers, father," was this boy's rejoinder. That was a good lesson on deeds, not words.

Certainly when we emphasize deeds we do not mean that the word should be neglected in the service of Christian charity, for the kind and sympathetic word will be like the beautiful fragrance of a flower accompanying the same and should always go with the gift and thus be a part of the deed.

And now allow me to express a final thought on our subject. By the grace of God we have reached and live in this great jubilee year of 1917. None of us will witness the 500th anniversary of the Reformation. How much has been said on this subject already and spoken and written on it, and how much more will be sung and spoken during these months? What are the two trends of thoughts in which these words will move? Praise and thanksgiving, I think. If not our praises and our thanking should turn out to be empty words they must be accompanied by deeds. We sing: Now thank we all our God with hearts and hands and voices. The singer did not leave out hands with which to thank. What are deeds with which to thank and praise? The Church in general has struck the right chord in giving out: Let us praise and thank by deeds and not by words only, in starting the campaign for funds for our institutions of learning and for mission work. Here is the one opportunity for deeds of thanking, for the open Bible, for religious and political liberty, the highest possessions of humanity. In this thanking with our gifts we are to give the open Bible and liberty to those who will come after us to celebrate the 500th anniversary of the Reformation. May they, when a hundred years hence they will review the activities of our jubilee year, when they will see how mission activity, how the work of our colleges and seminaries was benefited by the endowments, place to their disposal, see how a general revival of Church activities proceeded from the celebrations of this year, say "Yes, our fathers celebrated, have thanked and praised by *deeds and not only by words.*"

Mr. Richard Geelhaar presented a fine

paper on "Canadian Lutheranism." In part it is as follows:

There is one question which enters into the life of Lutherans and that is: "How can the Lutheran Church in Canada be united to the Glory of God?" The fundamental principles of the Luther League are Federation and Co-operation. It proposes to stimulate the various Luther Leagues to greater Christian activity and to foster the spirit of loyalty to the Church. How can the Lutheran Church in Canada best be made into a Canadian Lutheran Church which is an absolute necessity? There is one principle that enters and that is Unity. Some form of mere alliance or federation might be simple enough, but unity is far from being as simple as it looks, for there are many things that precede unity.

The Lutheran Church in Canada has depended too much on that of the United States and also on other countries, but that time is now past. We must look to our own country for our future ministers to serve the Church in Canada. Why should it be impossible to unite the two main bodies or synods in Canada, and why should it be impossible to unite the Luther League of the English and the Young People's Socities of the Canada Synod? I say that it is not impossible for Lutherans, both German and English, to unite in a common cause; because they confess the same faith, believe in the one Creator and Father of Mankind, the One Redeemer and Saviour of the world, Jesus Christ, and the one Holy Spirit which calls men through faith. There is but one place of salvation for all and for whom there is but one hope, which is that of Eternal Life. Why should it then be impossible for such to unite in order to establish one great Lutheran Church throughout Canada? A certain amount of work is being done, whereas if united they would be able to do double the work. Besides unity, co-operation is an absolute necessity. Is there that co-operation which there should be, or is it but a mere outward form?

There has not been enough of the spirit of Canada in our Lutheran Churches. We have educated our youth in the true faith and principles of the Lutheran Church, which is right and good, but at the same time we have placed most of the emphasis on the law. But the time has changed and in order to keep the youth of the present day in the Church there must be taught that love for Canada and the country of which within a few years he is to be a citizen. The same spirit that prevails in Canada does not prevail in the United States, or in any other country. To have the Holy Spirit prevail in the Church is well and good and should be, but there must be that spirit of the country which is to keep the people united as they all aim toward the one goal.

Take, for example, the Lutherans in the eastern part of Canada and those in the western part of Canada. Speaking generally they are entirely independent of each other. We here in the east have a common interest, which is different from that of the west. We in the east have beautiful architectural buildings as places of worship, while in the west log houses are very often used for those purposes. We have splendid railroads and other accommodations, while those in the west have to suffer from lack of conveniences. But greatest of all, we have the opportunity of having the Gospel preached once every Sunday and in many cases twice, while in the west the people in some places, maybe, do not hear the Gospel preached for all of three months or more. Thus you see that the conditions of the west do not favorably compare with those of the eastern section of Canada. We also see that there is a great work to be done soon in order that the Lutheran Church may progress and stand firm on that strong foundation on which it has been built.

And thus it is with the young people of our Dominion whom it would affect to the greatest extent because the Church's future depends on them. There is at present not enough of that neighborly love to each other as there should be. What is the reason? Why, our young people have been too independent of each other and have depended too much on their own physical strength and mental powers to help them through, not realizing that there are also others who can do a great amount of work if they are only willing and if approached. However, the time will come when all these conditions will be changed and a new system brought to the front.

Thus Canadian Lutheranism is a movement which, when finally accomplished, will benefit the people in all parts of the Dominion. It is a necessity at the present time, for it would solve many problems which arise. It shows the youth of our Church how they can best serve her. It recognizes our brethren across the line, but its tendency is toward the great United Church of Canada which is to be. In conclusion, I firmly believe that there will not be a great united Canadian Lutheran Church until unity in the Church has been established on a firm basis and until every one is filled with the prevailing spirit of Canada.

The paper on "Wyckliffe, the Morning Star of the Reformation," which was read by Miss E. Scherer of Kitchener, is reserved to follow in full in another issue of the REVIEW as a quadri-centennial article.

Both of these papers were profitably discussed at length.

The officers elected for the coming year are:

President—Mr. E. B. Westcott, 54 Ottawa street, Hamilton, Ont.

Vice-President—Mr. Stanley Gartung, Kitchener.

Recording Secretary—Mr. E. J. W. Wisswaesser, Maple.

Corresponding Secretary—Miss Adeline Otterbein, 417 Wilson street, Hamilton, Ont.

Literature Secretary—Miss Kaempf, Guelph.

Treasurer—Mr. Bruneau Knauff, Waterloo.

Credential and Statistical Committee—Mr. Leon Irschick, Miss Thiel and Miss Warning.

Extension Committee—Harvey Zinkhann, Charles Lossing, Ross Keffer, John Casselman and Miss Whitteker.

Trustees—Cordon Boyer, J. Arnt Loa and Graham Casselman.

Committee on Jubilee Fund of Luther League of America—Gordon Boyer, Fred Warning and E. J. W. Wisswaesser.

The closing service was conducted by Rev. N. Willison and thus came to a close the most successful convention yet held by the Luther League of Canada.

Books Received

"LUTHER MEMORIAL CHURCH, MADISON, WISCONSIN," Rev. Howard E. Snyder, University Pastor. Paper.

"THE GIFT OF HEALING," by Rev. J. Sheatsley. Published by Lutheran Book Concern, Columbus, Ohio. Paper; pp. 36. Price, 10 cents.

"MEDALS, BADGES, BUTTONS AND BOW-PINS." Published by Concordia Publishing House, St. Louis, Mo. Prices on application.

"LUTHER GAME." Lutheran Book Concern, Columbus, Ohio. A game like Authors. Price, 25 cents. Interesting and instructing.

"CARTHAGE COLLEGE BULLETIN." This issue of the Carthage Bulletin is designated as "Our Angel Spirit." It is a tribute to Mrs. Clara Sophia Lawson Denhart, the wife of Mr. Henry Denhart, whose benefactions have meant so much to the Lutheran Church.

"SEVENTY-FIVE COMPOSITION OUTLINES," by Albert H. Miller, Instructor in English in Concordia Teachers College, River Forest, Ill. 84 pages. Price, 35 cents. Published by the author, 511 Bonnie Brae, Oak Park, Illinois.

Union of the Norwegian Lutheran Bodies

BY HON. LEWIS LARSON.

SATURDAY, June 9, 1917, was a red-letter day for Lutheranism that will long be remembered by the large osts that gathered in St. Paul, Minn., to vitness the union of the three largest Nor-vegian Lutheran Church bodies in Amer-ca. The three synods—Hauge Synod, Nor-vegian Synod and United Norwegian Lu-heran—each held separate conventions on une 6, 7 and 8 to get all the affairs of the ld corporations closed up and everything n readiness for the consolidation.

On Saturday morning the voting mem-ers of each synod met in separate parts of he St. Paul armory and at nine o'clock ormed a procession to march to the audi-orium a few blocks away. Each synod vas preceded by a standard bearer carry-ng a large United States flag. Hauge ynod marched first, headed by Governor Norbeck of South Dakota. Rev. George Norbeck, his aged father, and a pioneer minister, marched by his side. Next came ne Norwegian Synod, and last the United hurch. In each Church body the officers, heological faculty and pioneer pastors marched at the head of the column. The t. Paul Auditorium, the largest conven-on hall in the Northwest, was filled to verflowing an hour before the procession rrived. It was an inspiring sight to see early 2,500 men march quietly, eight eep, through the streets and file into the g auditorium, packed to the roof with men nd women from all parts of the United tates and Canada, all waiting eagerly for ne great and happy moment to come. Vhen the pastors and delegates had taken ne places reserved for them on the ground oor, the entire audience arose and, led by e grand chorus of 1,500 voices and the uther College Concert Band, joined in nging the Te Deum, "Thee, God, We raise, Thy Name We Bless."

After devotional exercises, short ad-resses were made by each of the three re-ring presidents, Dr. Dahl of the United hurch, Dr. Stub of the Norwegian Synod nd Rev. Ekse of Hauge Synod. Dr. Dahl as elected temporary chairman, a creden-als committee previously appointed from ch body reported, the union committee ported that everything was in readiness r the union and the chairman declared e new Norwegian Lutheran Church of merica duly organized. Dr. H. G. Stub, r many years president of the Norwe-an Synod and a tireless worker for union, as the unanimous choice for president. r. J. N. Kildahl of the United Church theological faculty was elected vice-president. Rev. J. N. Lohre, former secretary of Hauge Synod, was elected secretary and Mr. E. Waldeland, the efficient United Church treasurer, was elected treasurer. The legal matters necessary were attended to under the direction of Judge Ueland of Minnesota and Judge Grindeland of Warren, Minn., and the new church body was duly incorporated before the Secretary of State's office closed that afternoon at the Capitol a few blocks away.

GOVERNOR NORBECK,

The Lutheran Governor who led the procession to the Auditorium, where the Union of the Norwegian Lutherans took place.

Saturday evening the grand chorus, accompanied by the St. Olaf College Band, gave a sacred concert, all profits going to the Red Cross. This chorus was a combination of the choral societies of the three synods and the music it furnished added greatly to the inspiration of the convention.

Sunday morning the first regular service in the new church was held at the auditorium. Dr. H. G. Stub preached a powerful sermon. An offering for missions brought the handsome sum of $5,235. In the afternoon a festival in commemoration of the Reformation was held with addresses by Prof. C. K. Preus, Dr. M. O. Boeckman and Prof. M. O. Wee. The chorus, accompanied by the Minneapolis Symphony Orches-

tra, under the leadership of Prof. F. Melius Christiansen of St. Olaf College, sang a Reformation cantata written by Rev. Wilhelm Petterson, Portland, Ore., the music by Prof. Christiansen. Sunday evening about thirty young men were ordained for the ministry, the ordination proper being conducted by Dr. Dahl.

Monday morning communion services were held and in the afternoon the new organization took up the big task of getting all the business in shape for the coming year.

The new Norwegian Lutheran Church of America consists of about 1,300 ministers, 3,300 congregations and half a million baptized members. It takes in all Norwegian Lutherans in America except the Norwegian Free Church of about 40,000 souls and Eilson's Synod of 1,500 souls.

The union was effected without a hitch and came as a blessed culmination of eleven years of earnest and prayerful work on the part of the leaders in each church body. Lutherans the world over may well rejoice at the good example set at St. Paul on June 9.

Luther League of Connecticut

Twelfth Annual Convention at Rockville, Conn., May 22, 1917

BY CLARA A. SUCHER.

ON Tuesday morning, May 22, the twelfth annual convention of the Connecticut State Luther League convened in the Evangelical Lutheran Church, Rockville, Conn., Rev. G. F. Hartwig, pastor.

The convention opened by singing "The Church's One Foundation," and devotional services.

The address of welcome was given by Rev. G. F. Hartwig and the response by the president of the State Luther League, Mr. William Jente.

About fifty delegates were present and many visitors.

The statistical report showed an increase over last year of 28 members. The total membership of the League is 505. South Manchester Luther League was admitted to membership.

The treasurer's report showed a balance of $50.31.

The president submitted his report to the convention. He said, in part: "Reference has been made to the 400th anniversary of the Reformation. In view of the importance of this event we should all this year devote special attention to the study of the Reformation and of the history and doctrines of our Church. We should help to support our churches in arranging and carrying out fitting celebrations. At the request of the officers of the National League I once more recommend to you the LUTHER LEAGUE REVIEW, the Luther League Topics and Luther League Reading Course. I urge those of you who are not yet familiar with these publications to give them a trial."

The committee to report on the Student Scholarship recommended that "we, the State Luther League of Connecticut, in this quadri-centennial year of the Protestant Reformation, bear testimony to our faith by the creation of a scholarship for the collegiate education of young men for the Lutheran ministry." This scholarship is to be valued at $150 per collegiate year and is to apply at Wagner, Muhlenberg, Waterloo, Thiel or any other Lutheran colleges which may be approved by the committee. This scholarship shall be open to any needy young man who has the Lutheran ministry in view and who is a member of a congregation represented in the State Luther League. Each applicant must be recommended by his pastor; must have a high school education or its equivalent. The scholarship shall become operative as soon as a successful applicant presents himself.

Rev. Paul A. Kirsch and Mr. William Jente were appointed delegates to represent the Connecticut State Luther League at the New England Swedish Conference to be held in Worcester, Mass., July 4, 1917.

The morning session closed by singing "Jerusalem the Golden."

The afternoon session opened at two o'clock by singing "Onward, Christian Soldiers," and devotional service.

The following officers were elected for the coming year:

President—Mr. Otto Reisch, Southington.

Vice-President—Mr. Henry Hamburg, New Haven.

Recording Secretary — Miss Gertrude Mielke, Meriden.

Corresponding Secretary—Miss Clara Sucher, New Haven.

Treasurer—Mr. Emil Frobel, Meriden.

Archivist—Miss Anna Nielsen, New Britain.

Rev. A. F. Keller of Trinity Lutheran Church, New Haven, delivered the after-

noon address, his subject being "The Soul of Luther's Protest; the Inalienable Right of Private Judgment."

Miss Ruth Chall of Meriden read an interesting paper on "The Lutheran Church an American Church." She said, in part:

"As Lutherans we have a right, at least once a year, to review our family history. Not only is it our right, but our duty for the sake of the rising generations, as well as for the sake of learning to more fully appreciate our Church ourselves. Our first duty is to the Church to which we belong, and it is self-evident that we ought to know her history and religious development.

"The first permanent settlers on this continent landed in Virginia in 1607. Seven years later the Dutch commenced their settlement along the Hudson. Six years later the Puritans landed at Plymouth Rock. And but thirty years after the first permanent settlement of Europeans upon this continent, the Lutheran colonists, sent forth by royal favor from the kingdom of Sweden, took up their abode in the name of Christ and their king, on the banks of the Delaware.

"Five years before the arrival of William Penn, a Lutheran minister was preaching the Gospel in the neighborhood where Philadelphia now stands. On Trinity Sunday, 1699, the first Lutheran Church in America was consecrated at Christina, Delaware.

The Lutheran Church is no more a foreign Church than any other Protestant denomination. Every large denomination in America came here from Europe. The Lutheran Church is often called a foreign Church because many of its people speak a foreign tongue. But the Church was planted in this country as early as any other denomination.

"When we bear in mind how conspicuously the Lutheran is the leading Protestant Church of Europe and how great her present growth has been in America, we are naturally disposed to raise the question, What shall be her future in this Western World?" First, let us put aside all fraternal strife, jealousies and contentions and, bound together by the tie of Lutheran unity, let all work with the common purpose to advance our beloved Zion. Let it be a glory to our Church that she is the Church of many tongues."

Mr. Harry Hodges, General Secretary of the Luther League of America, had a heart-to-heart talk with the Luther Leaguers.

Miss Esther Tappert of Southington read a paper on "Luther as a Musician." She said, in part:

"Luther was a musician of no mean ability and one of the greatest leaders of sacred song. His great love of music and poetry are striking features of his character. Luther felt that music was truly a gift of God. To him it often proved a comfort and help in times of trouble and temptation. Luther thoroughly recognized the power of music in religion. For many centuries the people had had no actual share in the musical part of the Catholic Church service, the use of Latin in all offices of worship virtually confining it to the priests and a small body of trained singers.

"There arose a need of new music to take the place of that which had been rejected. Luther immediately set to work to supply this need by writing and adapting hymns himself and encouraging others to do likewise. This was soon after the completion of his translation of the New Testament while he was engaged in translating the psalms. Luther's hymns are distinctively hymns for the worshiping congregation singing the great truths of the Christian religion as they are conceived by a living and joyous faith. Luther knew the character of his people. Himself sprung from sturdy peasant stock, he was familiar with their folksongs, their speech and daily life.

"Music played an important part in Luther's religious reform. It has been said that his doctrine would have fallen comparatively flat had not his psalms and hymns given wings to his teaching. They were taught in the schools, carried all over the country by wandering students and peddlers and became so popular that they even found their way into the Roman Catholic Church, so that one Romanist sneeringly said: 'The whole people is singing itself into the Lutheran doctrine.' There is no grander hymn in the German tongue than the 'Ein' fest Burg ist unser Gott,' of Martin Luther. This hymn is 'Luther in Song.' It has all of his ruggedness, his trust and his majestic courage. It is a hymn of combat and resolution and will always be associated with times of peril and the testing and trying of faith. Others of Luther's most familiar hymns are his Eastern hymn, 'Christ Jesus lay in death's strong bands for our offences given.' Two beautiful poems are his 'Aus tiefer Noth schrei ich zu dir' and 'Ach Gott vom Himmel sieh darein.'

"Noble words, closely wedded to noble music, severely simple yet never trivial, these hymns seem an echo of the Reformation's own great spirit, and sound even now as true and grand as when they first stirred

Germany to its very soul. In his music, we can feel Luther living today even as he did four hundred years ago. 'God is a Spirit and they that worship Him must worship Him in spirit and in truth.' What a priceless treasure then must Luther's hymns be to all true worshippers!"

The Grand Rally Service opened by singing the Luther League Rally Hymn, and devotional services.

The choir of the Evangelical Lutheran Church of Rockville rendered an anthem, "Sing to the Lord a Glorious Song."

Rev. O. A. W. Plagemann of Southington delivered a German address.

The English address was delivered by Rev. M. J. Bieber, D. D., of Brooklyn, after which the choir sang "A Pilgrim and a Stranger."

The convention closed by singing "My Country 'Tis of Thee," after which Rev. Hartwig pronounced the benediction.

Luther League of Oregon-Washington

Ninth Annual Convention at Tacoma, May 24 and 25, 1917

BY ELSA M. WEISSMILLER.

THE ninth convention of the Oregon-Washington Luther League was held in St. John's Evangelical Lutheran Church, Tacoma, Wash., May 24 and 25, 1917. The devotional service was followed by music rendered by the choir of St. John's, Tacoma. The address of welcome was given by Mr. C. F. Wolf, of St. John's, Tacoma, and the response by Miss Elsa Weissmiller, of Seattle, Wash., secretary of the Oregon-Washington Luther League. After a solo by Miss Genevieve Nordahl, of Holy Trinity Lutheran Church, Seattle, Rev. M. E. Boulton, pastor of Holy Trinity, Everett, Wash., preached an inspiring sermon on the theme: "The Quadri-Centennial, Its Spirit and Purpose."

Friday morning the session was opened with devotional services, conducted by Mr. W. S. T. Derr, of Vancouver, Wash., president of the Oregon-Washington Luther League, after which the reports of the various officers and committees were received. The following Leagues were represented: Everett, Wash.; Chehalis, Wash.; Vancouver, Wash.; Tacoma, Wash.; and Seattle, Wash. Letters were received from Rev. B. A. Sand, of Vancouver, B. C., and Rev. W. I. Eck, of The Dalles, Oregon.

The president gave a comprehensive report of the Bi-State League. The recommendation that the convention of the Puget Sound Central be held in the fall of 1917, was given favorable consideration, and a committee, consisting of Rev. M. E. Boulton, of Everett, Wash.; Rev. D. W. Michael, of Tacoma, Wash., and Miss Genevieve Nordahl and Miss Elsa Weissmiller, of Seattle, Wash., was appointed to arrange for a convention to be held in Everett some Sunday the latter part of November, 1917.

The president also recommended that our Luther Leagues encourage the organization of Federations in the various larger cities, where it would be possible to assemble the young people of three or four different Lutheran Churches monthly or quarterly; that we encourage the increased reading and use of our official publications; that, if possible, we encourage the co-operation of our traveling missionaries in developing and strengthing the work of our Luther Leagues; and that the pastors and leaders use greater efforts in endeavoring to enroll more new confirmants as active members of this organization.

This report was accepted as was also the report of the extension committee, by Mr. Clarence, chairman, of Pullman, Wash.

President Derr presented a statement from the Financial Secretary showing a total of $28.86 due, and a motion was made that our treasurer be instructed to collect the 25 cents due from each member as soon as possible. The Chair appointed Rev. D. W. Michael, Mr. Laffaw and Mr. Wolf as local press committee. The secretary was instructed to cast the ballot for the present officers of the organization. After adjournment the delegates and visitors retired to the parlors of the church where the ladies served a delicious luncheon.

The afternoon session was opened with devotional services. The discussion of the question, "How to Increase Interest in Our Devotional Services," was opened by Mr. W. S. T. Derr. An intensely interesting discussion followed. The executive committee was instructed to appoint a suitable person as demonstrator at an ideal meeting at the Everett convention this fall.

The question, "The Reformation and Civil Liberty," was discussed by Rev. Knoll, Rev. Hoffmeister, Rev. Boulton and others.

After the singing of "A Mighty Fortress Is Our God," an excellent paper, written by one of the members of the Portland,

(*Continued on page* 16.)

Unity of the Faith

BY REV. J. E. WHITTEKER, D.D.

EVERY organism has its principle of unity—that which holds it into one. Whatever is made up of parts must have something to keep them in place. If mechanical, it will be a mechanical contrivance; if natural, it will be a natural law; if spiritual, it will be a spiritual principle. The Church is an organism: it is the assembly of all those who believe—the Communion of Saints.

The Organic Principle.

As an organic body, there must be some principle running through all her parts to give oneness to the entire structure. That principle is not Church government; for Church government is but an outward law, not an inner life: It is merely the adjustment of part to part—it is not the vital energy that gives spirit and life to the whole. That principle does not consist in forms of worship; for these are but outward modes, expressive of an inner impulse: they are the medium of approach unto God, and not the principle which lies back of it. We must, therefore, seek it elsewhere.

We must look into the definition of the Church to be set right at this point. It is the congregation of those who believe. The Faith is the Church's bond of fellowship: it is her principle of oneness. And the faith is one. It is not a set of co-ordinated principles, with no correlation of parts. It is the structure of essential truths, each antecedent or consequent to those which lie next to it. And the relation is so vital that to eliminate a single truth would destroy the entire structure.

The Essential Principle.

Every article of Christian Faith, therefore, must be an essential one: it must hold a fundamental place—a place that is fundamental to the system of faith. The confessional principle shuts out everything that is not fundamental to it. The word "fundamental" is used in a twofold sense: hence much confusion may be traced to it. A doctrine may be fundamental to the very existence of the Church: such a doctrine is fundamental at all times and at every point. A doctrine may be fundamental to the perpetuity of the Church—its rejection, in the lapse of time, undermining all else. That which is fundamental to the existence of the Church, is essential to the salvation of the individual man: without it, he cannot be saved. That which is fundamental to the perpetuity of the Church, may not be absolutely essential to the salvation of the individual man: he may be saved without it, though it be as by fire. But to the true Unity of the Faith, the Church holds all alike as fundamental—those that are fundamental to her perpetuity as well as those that are fundamental to her existence.

The Enduring Principle.

Unity of the Faith involves more than an agreement of believers in some particular age. No one is in the Unity of the Faith, who is not in unison with every essential principle of Faith confessed in all the ages of the past. Truth is a stream, whose fountain-head is the Gospel of Christ. It has been winding its way down through the centuries, its current deepening, and broadening, and gathering strength through the Apostles', the Nicene, the Athanasian Creed; until, finally, its full pure current flowed into our own Augsburg Confession. We have, therefore, the historic development of the Church's Faith—the genuine Apostolic succession of principles! We have neither part nor lot with the little unionistic side-issues of the times: we are in the Unity of the Faith of all time! And we cannot, we dare not, we will not break the succession of centuries in order to put ourselves in harmonic touch with some surface movement—sacrificing the great fundamentals of the past, for a second-rate non-fundamental of the present. The Unity of the Faith is co-extensive with time: we dare not break it.

The Definite Principle.

The Unity of the Faith involves a bona fide subscription to its statements. It is not enough to adopt its wording and put a private interpretation upon it. In that event, no two men would give it the same endorsement. Unity of the Faith implies a unity in the thought that expresses it. A doctrine must be understood in the sense in which those who formulated it, intended it to be understood. Here is where the Augsburg Confession rises superior to every other declaration of faith. The great General Creeds of the Church are back of it, while round about it cluster all the additional documents that constitute our Symbolic Books. These stand as commentaries to it, so that its meaning is established beyond all possibility of disagreement or dispute. And when we once arrive at Unity of the Faith, in the only true sense of the term; then, and not till then, may we look for unity in outward form and life.

The Summary of Principles.

The Unity of the Church is a Unity of Faith: nothing short of it deserves the

name. The Faith of the Church is an organism of which every Article is an essential part. The principles that comprise it, therefore, are fundamental principles: some are fundamental to the perpetuity of the Church, some to her very existence. True Unity of the Faith implies an harmonious agreement with the truth confessed in every age. It covers the truth of all time as well as the truth of every place. It is not an organized movement for outward advantage: it is the essential outaction of its own inherent spirit and life. And the most perfect expression of principles, whether from a biblical or historical point of view, which could serve as a bond of Unity for the Christian churches, is our own matchless Augsburg Confession, which endorses the Church's declarations of the past, meets every demand of the present, and contains the germ-principle for every possible development of the future.

It remains for us, in this Year of Jubilee, to study with thoughtful minds and honest hearts, the great confessional writings of which the Augsburg Confession holds central place. By so doing, our regard for our Church symbols, in general, will increase; and our fidelity to the Augsburg Confession, in particular, will be strengthened.

It comprises everything that will insure the Unity of the Churches: for in it is embodied everything that belongs to the true Unity of Faith. And where there is Unity of Faith, there must be Unity of life. And that is supreme: the regenerate children of God not only having "an inner union and communion with one another through their common faith in Christ"; but being joined in the outward fellowship of Faith and Hope and Love! One in Christ, one for Christ, the Church should go on from strength to strength, conquering and to conquer, until from the rising of the sun to the going down of the same, she shall move forward with one impulse, center upon one purpose, and attain the one end for which she was given her existence.

BOOK REVIEW

"THE CITY OF GOD," a Church Cantata, by Luther D. Reed, D. D., and H. Alexander Matthews. Published by G. Schirmer, New York and Boston. Paper; pp. 72. Price, 75 cents net.

This is a cantata for soprano, tenor and baritone solos with chorus of mixed voices and orchestra or organ accompaniment. It was written for the celebration of the Quadricentennial of the Protestant Reformation. The text selected from Holy Scripture and the words were arranged by Dr. Reed, and the music was composed by H. Alexander Matthews, a well known organist.

LUTHER LEAGUE OF OREGON-WASHINGTON

(*Continued from page* 14.)

Oregon, Luther League, on "The Reformation and Popular Education," was read by Miss Johnson, of Tacoma.

The Reformation calls to mind the absence of education among the common people. This condition was no doubt due to the lack of facilities for bringing or giving education to the masses of the people. Printing at best was laborious and crude. Schools and universities were for those who were to engage in a professional life or who were to devote their lives to the Church.

Popular education, or education as we think of it today, means elementary schools, preparatory institutions and universities and colleges. The curriculum of these various educational centers embraces, not only the Latin, Greek and mathematics of that early day, but gives today's students the advantage of advanced thought and carefully planned work suited to their mental development. Education of the masses today is compulsory rather than elective, as in the time of the Reformation.

To the reformers of the fifteenth century we owe our present advantages. When Luther was convinced in his own heart that the Bible was the inspired word of God and that it was meant for the use of the common people as well as for the Church, it was by his efforts the Bible was placed in the home. With the Bible in the home reading became a necessity and the seed then planted has grown, like the mustard seed, into a mighty tree whose branches are legion.

Popular education is not now confined entirely to schools and colleges. Our own Luther League is an educational institution entirely modern and it is here that we must depend largely for our education along the lines of Church doctrine, Church history and those things that pertain to our Church of today.

In this, our quadri-centennial year of the Reformation, as Luther Leaguers we ought to take advantage of the opportunity that is offered us and further our education by the conscientious use of the Reformation topics and reading courses that are prepared for us by the literature committee of the Luther League of America.

After a discussion of City Federations, a vote of thanks to St. John's Luther League of Tacoma was adopted.

The convention took an auto ride to the principal points of interest in the city of Tacoma, which the Tacoma League had kindly arranged for the benefit of the delegates. This was enjoyed very much by all.

The final session opened with devotional services. A very able address on "Why We Celebrate" was delivered by Rev. E. O. Hoffmeister, of Vancouver, Wash. This was followed by a vocal solo by Miss Johnson, of Tacoma, after which Rev. C. F. Knoll, Ph.D., spoke on "Our Future Benefits to Be Derived by Celebrating." After special music furnished by St. John's choir, Judge Arthur Giere, Ph.D., of Centralia, Wash., spoke on "Christian Patriotism."

Mr. Derr, president, gave a short address and the convention closed with the feeling on the part of all that much good had been derived from meeting together and the wish that more of our young people had been able to attend.

Among the Papers

OPEN THE CHURCHES

The wide-awake parish is, this summer at least, flinging wide the doors of the church, in addition to the activities in the parish house of many service units. More services are provided, special intercessions are said by reverent worshipers, the Church and patriotism in joint relationship are symbolized by the juxtaposition of the cross and the flag. Where parishes have the advantage of chimes of bells in the towers of their churches the national anthem is a daily inspiration to thousands within hearing. The "Come in, Rest and Pray"—that silent invitation at the entrance to so many of our churches—shines out with a new meaning and a more emphatic promise of respite from an atmosphere charged with war news, dread and uncertainty as to what we shall do.—*St. Andrew's Cross.*

SYSTEM

A dear co-worker of ours has suggested the following plans to the national executive board, with which it heartily agrees:

"Let the corresponding secretary of the national executive board send a letter to the district executive board every month, telling them what and how things are to be done that you have considered at *your* meeting, also encouraging them a little. The next letter in addition to suggestions could contain inquiries as to the success of any particular undertaking.

"Let the district executive boards consider these matters and their corresponding secretaries in turn send a monthly letter to each society in the district, telling them what and how things are to be done, and encouraging them to co-operate. They must also use the follow-up system. That completes your chain."—*Oscar Gotsch in Walther League Messenger.*

INDEPENDENCE DAY

Just now it is nothing less than an outrage the way men in a position to do so take advantage of market conditions to boost prices on the necessities of life and fill their already plethoric purses. The rate needs to act. The democracy of these people needs to be curbed. Democracy is all right where people have a clear head and a good heart; where such is not the case some strong hand must assert itself and hurl the trespasser back upon his own premises and set a fence about him.—*Lutheran Standard.*

OUR ATTITUDE TOWARD THE TRUTH

Our attitude toward the truth depends in a large measure on our knowledge of and our obedience to the truth. The attitude of ignorance is often one of prejudice, superstition, and suspicion. It behooves every Christian and especially every minister of the Gospel to be very careful in using the name and Word of God to back up what he considers true. If we appeal to God or His Word as our authority when we are champions of falsehood or when we are attacking the truth, we sin most grossly against the Second Commandment and the First Petition of the Lord's Prayer, and we are "found even to be fighting against God."

"The right of private judgment," which Lutherans hold dear, does not give them the right to set themselves up as judges in all matters at all times. When a Christian man who is intellectually honest and capable has studied some science for twenty-five or thirty years, a man who has never studied this science—and for that matter, possibly has not studied much of anything for the past twenty-five years—has no right to set himself up as judge as to the facts or fiction in the science under consideration. —*The United Lutheran.*

A SOUL LIE

Here is a true incident that took place in one of the stores of Columbus not very long ago. One of our students, himself working on Saturdays in a clothing store, went to a shoe store, where one of his fellow students earned in his spare time the money that is to see him through school into the holy ministry. "Well, what kind of salesman does S. make?" he asked one of the men in charge. "He is a good man, but he will never make a very successful salesman because he cannot tell a lie." "Well," was the reply, "if lying makes the successful salesman I shall never be one myself; but I have never found yet the truth affects adversely my sales."

Correct, correct every way. "Outside," we read on the last page of Scripture, "is every one that loveth and maketh a lie." A child of God will speak the truth, even though the telling of it should mean a loss. Satan is ever ready to give an advantage as long as he gets the soul as his rake-off. —*Lutheran Youth.*

Luther League Review

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REV. LUTHER M. KUHNS, EDITOR,
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—with—
W. C. STOEVER, Litt.D., Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
J. M. REYNOLDS, Valatie, N. Y.
A. T. MICHLER, Philadelphia, Pa.
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Editorial

A MAN'S CHURCH

The training of laymen for practical Church work is important to the life and growth of the Church. This has been and now is the sphere of the Luther League In 1895 when the Luther League of America was organized, the Lutheran Church had only a very small body of laymen active in her work. How different today! Now our Church has a large and fine body of thoroughly trained and equipped laymen. There is no better mark of the character of a Church than the stamp her laymen put upon her. A large, intelligent body of laymen with an aggressive spirit singles a Church out as a man's Church. Give us that Church that can point to an efficient body of laymen. That is the Church that will do things. That the Luther League has been doing all that can be expected to meet this demand is recognized by intelligent laymen. We are not satisfied; more can and must be done to give the Lutheran Church a great body of laymen of large caliber and eminent efficiency. The Luther League has the equipment and the spirit to do this work. All that is needed is that the State and District League officers recognize their responsibility to find and train the strongest men in their ranks for the largest service in the Church. Give us a Church of clean cut, consecrated, stalwart laymen and we shall have a Church of might and power. For the Lord's work these days demands men, men in all the old Latin sense of vir —men of virtue, of courage, of spirit, of determination, of aggressiveness, of culture, polish, and manliness—men.

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WORK AND SMILE

Do your share with a smile and the work will be done. Many of our Luther Leaguers are strong on telling what ought to be done; what their Church ought to do, what their League ought to do. They tell what the Roman Catholic and others churches are doing. Now that you are a Lutheran you can give yourself to personal service. It is a fair and square question therefore to ask, are you willing to do your part and share for your Church and League in their work?

It is part of Christian life to give one's self in personal service to one's fellowman. Your Church offers you a splendid opportunity for this service. If you have enthusiasm for your Church, you will be willing to devote a few nights and Sundays to your Church. It is this made history. It is the story of the lives of the Founders and Fathers of the Church. It is the secret of the missionaries and their achievements.

Let your face be seen at church. Make it your habit to boost. Make it your business to persuade others to attend the services. Greet your fellowmen with a cheerful good morning. Keep up a sunny countenance and a summer disposition through the day. You will be surprised how much happier the world will be when you work and smile.

Be a real member of your League. Make it a duty to be at every meeting. Don't be one of those "just standing around members." Be a member who counts for something and let your League know they can depend upon you whenever there is some-

thing to be done. Eschew criticism. Adopt the phrase as your motto and principle, "Boost, don't knock."

Come to your League meeting with a purpose. Do not play the politician, but act the Christian. Come to have a pleasant evening and a happy time. Show this in your eyes. When you greet your fellow members let them know by your eyes that yours is a joyous and a kind heart. The harder the work for your League, make the smile broader. It will add an extra blessing to your effort.

Work and smile; and practice the don'ts. Don't stick to your clique; don't be one of the "Let's play something else" order; don't gossip or swap falsehoods, but pass the cheer around. Give dignity to your work; but don't dodge and be a slacker. Help to make your League what its object aims to accomplish, and do whatever you can to help the good cause along.

The glad welcome to a stranger sealed with a smile may be balm to his homesick heart. The genuine glad handshake endorsed by the winning smile will lighten your own sky and it will brighten the hearts of those about you.

A LUTHERAN UNION

Elsewhere in this issue of the REVIEW will be found an article by Dr. Larson on "The Union of the Norwegian Lutheran Bodies." Attention is called to this because it is an achievement after eleven years of work. The Luther League has ever stood for the unity of the Lutheran Church. It has demonstrated the possibility of Lutherans getting together. The consummation of the effort of our Norwegian Lutherans to unite their forces is a matter of profound congratulation, and we are heartily glad to have the privilege of presenting an account of this union by the President of the South Dakota State Lutheran League. In the near future, by the action of the General Synod at Chicago, there will be a merging of the United Synod in the South, the General Council and the General Synod, making a communicant Lutheran body of one million souls. Little did the men who met in the First Church in Pittsburg, October 30 and 31, 1895, to organize the Luther League of America, dream that the vision of Lutheran harmony before their eyes, would come true in their day and generation. "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old."

HELP THE BOYS IN KHAKI

Many Luther Leaguers by the time this REVIEW reaches our various societies will be in camp training for service in either the army or the navy. Because of this there is a service the Leaguers who remain at home can do for the boys in khaki. The Leaguers can see that every member of the church with which their League is connected, who enters the service of the Government for the defense of the flag, is provided with a pocket Bible or Testament, or a scriptural manual such as is being prepared by our Publication Houses for this purpose. The Leaguers who remain at home can do no better service than to write a bi-weekly or monthly letter to the boys either in the trenches or on the ships. Like good news from a far country, the letters from home will cheer and stimulate our men to the best that is in them. These and many other little services our Leaguers can cheerfully render as a helpful service to the men who are going to the front. It is their due. We should not hesitate to render them this service.

A CORRECTION

The article, "Old Fort Ticonderoga—Ethan Allen," page 28 in the July number of the REVIEW, was written by Hon. Paul B. Mattice, Middleburg, N. Y. The Luther League topic, "The Bible Given to the Common People," August 12, page 42, in the July number of the REVIEW, was very kindly prepared by Rev. W. A. Wade of Washington, D. C. The names of these kind contributors were unfortunately omitted and the editor apologizes for this omission.

He will certainly fail who hopes to know men deeply and only to get happiness, never to get anxiety, distress, disappointment, out of knowing them; and he has mistaken the first idea of human companionship who seeks companionships, friendships and contacts with mankind directly and simply for the pleasure they will give him.—*Phillips Brooks.*

General Secretary's Letter

DEAR FRIENDS:

In my last letter I wrote of the coming United Lutheran Church of America and the part played by the Luther League in making it possible. Since then the first step has been taken and it was my good fortune to be an eye-witness of that step. The General Synod, the oldest of the general bodies in America, at its recent convention in Chicago by a unanimous and enthusiastic vote committed itself to the union. Because it was enthusiastic does not mean, however, that there was no solemnity connected with the act. It was an impressive moment and every one present realized the purport of it. There were present delegations from the General Council and the United Synod of the South, the two other bodies to have part in the merger. The president of the General Synod and the chief representative from the other two bodies stationed themselves before the altar and the whole congregation rose to its feet. They repeated in unison the 46th Psalm, the Collect for the Church and the Lord's Prayer. The matter was then presented and the proposed constitution submitted, which to my mind is a remarkable document and speaks well for the wisdom and sagacity of the committee which compiled it.

Every member of the three commissions present spoke heartily in favor of union. Space permits me to quote from but one. Dr. Gehr, president of the Pittsburgh Synod of the General Council, said that he had been reared in a district where there were none but General Council Lutherans and he knew little or nothing of General Synod Lutherans until as a young man he became interested in the Luther League and at its conventions met them for the first time and learned that they too were zealous for the upbuilding of our Lutheran Zion, and he believed that to the Luther League was due a large share of the credit in making possible the thing engaging their attention.

After the unanimous action hereinbefore mentioned had been taken, the three representatives again stationed themselves before the altar, the members of the three commissions stationed themselves in the chancel, the congregation arose and sang "Now Thank We All Our God." The rafters rang with that song. Then was said in unison the Benedictus, Dr. Kuhlman offered a prayer, which was followed by the Lord's Prayer, and the deed was done.

The liturgical opening and closing of the matter showed that all were fully aware of the gravity of the moment and that as the Lutheran Church becomes a United Church she will remain true to her historic service.

There has now sounded forth the trumpet of Lutheran Unity which shall never call retreat.

In the West the women are full-fledged citizens, for they may vote. The Luther League of Iowa has caught this municipal spirit and has elected a woman as its president, Miss Bessie Wimders.

The Luther League of Indiana has re-elected Mr. O. C. C. Fetta as president. Mr. Fetta is a member of our national executive committee. Mr. Fetta has done herculean things in Indiana. Two years ago when he entered the presidential office he found the Indiana League in debt to the Luther League of America for five years' dues. He said: "These things should not be," and he "got busy." He has persuaded all C. E. societies but seven to change into Luther Leagues, he has paid all the back dues to the Luther League of America and has a $200 balance in the Indiana treasury.

Indiana will pay to the national treasury from its treasury its full share of the Jubilee Fund and *then* go out and collect it from its members.

Hear, State presidents. Go and do thou likewise.

Mr. Fetta was presented with a gold knife and chain as a token of appreciation by the Indiana Leaguers.

Our national executive committee met recently in Chicago. They arranged the Topics for 1918 and instructed the literature secretary to prepare a special Canadian supplement. This was done at considerable cost for the benefit of our Canadian constituents and we trust that they will help to defray the same by creating a larger demand for our literature.

The report of the treasurer, which appears on another page, was very discouraging, said discouragement being caused by every reader of these lines who has not paid his dues or made his contribution to the Jubilee Fund.

The treasurer was instructed to raise the per capita dues from six to ten cents, beginning with 1918.

Do not fail to read the treasurer's report to see where your League stands.

I would like to write more on the subject of finance, but must wait for another time as I have used my allotted space.

Yours, still with faith,

HARRY HODGES,
General Secretary.

Our Churches and Institutions

In Some of Our Large Cities

PHILADELPHIA

—Capt. Joseph B. Downing, a prominent Lutheran layman, died at his home in this city on June 6, aged seventy-four years. He has been a member of the Pastor Fund Society, of the board of directors of the Lutheran Publication Society, of the board of directors of Gettysburg Theological Seminary, and, at the time of his death, was treasurer of the Pastor Fund Society of the General Synod.

CHICAGO

—Unity Church, Rev. David A. Davy, pastor, consecrated its new church building at Balmoral and Magnolia avenues June 24. Addresses on this occasion were delivered by Rev. H. L. Yarger, D.D., Rev. H. H. Weber, D.D., Hon. John L. Zimmerman, Rev. M. J. Kline, D.D., and Dr. Tressler, president of General Synod.

—Mr. C. T. A. Anderson, president of the Luther League of America, has been honored by election to the office of secretary of the Cook County Real Estate Board.

GENERAL

—On June 8, at St. Paul, Minn., the formal union of the Hauge Synod, the Norwegian Synod, and United Norwegian Church was effected after a series of negotiations, committee meetings and conferences which have been carried on for about twelve years. The new synod, which represents 480,000 baptized members, elected as its first officials: President, Rev. Prof. H. G. Stub, D.D.; vice-president, Rev. Prof. J. N. Kildahl, D.D.; secretary, Rev. N. J. Lohre; treasurer, Erik Waldeland. Hon. Lewis Larson, of Sioux Falls, S. Dak., of the finance committee of the Luther League of America, was elected to the Church Council of Synod, which consists of the president of the synod, the presidents of the nine district synods and a layman from each of these district synods.

—The General Synod convened for its forty-eighth session in Unity Church, Chicago, June 20, 1917. It was a notable convention, particularly in that the question of organic union of the three general bodies of the Lutheran Church. General Synod, General Council and United Synod of the South, which had been proposed by the Quadri-centennial Committee, was presented at this convention for the first official action to be taken with reference to it.

Rev. Victor G. A. Tressler, D.D., of Hamma Divinity School, Springfield, Ohio, was elected president. Reports of boards, institutions and societies working under the direction of General Synod showed development and progress in all branches of the Church work. The new Inner Mission Board presented a report which indicated its activity during the two years of its existence and its success in spreading and popularizing the idea of every Church member actively engaged in some practical work for the spiritual and physical welfare of men, women and children. This board outlined its plans for the spiritual care of the Lutheran boys in the military and naval service of the Government.

The report of the Statistical Secretary shows that there are in the General Synod 1,849 churches, 1,451 pastors, 260,720 communicant members, 366,728 confirmed members, 477,434 baptized members, and that a total of $7,642,401 was contributed in the two years, of which $1,316,147 was for beneficent objects. The number of young people's societies is given as 1,344, with 52,206 members.

A new committee to study the condition leading to the decline of rural churches was created, headed by Mr. I. Searles Runyon, associate editor of the REVIEW.

The proposition to form a union of the General Synod, the General Council, and the United Synod South, under the title The United Lutheran Church in America, was enthusiastically and favorably discussed by many of the delegates and finally unanimously adopted for reference to the district synods. Assurance from fraternal delegates from the General Council and United Synod South that there is much sentiment in these bodies in favor of union indicates that success of the movement may be expected.

Before the meeting of General Synod the Lutheran Brotherhood held a convention at the Hotel La Salle, beginning with a banquet Monday evening, June 18.

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Luther League

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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CHURCHES AND INSTITUTES

(*Continued from page* 21.)

Such practical topics as "Effective Church Publicity," "Securing and Imparting Lutheran Information," "Consecration Translated Into Action," "A United Lutheran Church in America—a Quadri-centennial Triumph," "The Lutheran Church and American Citizenship," "Business Efficiency," "Social Life of the Church," "Helping the Pastor," were discussed, and several Reformation-celebration topics were subjects of addresses. The convention was very largely attended and successful in every respect.

—General Secretary Hodges, of the Luther League of America, will be in charge of the Young People's Conference at the Lutheran Summer Assembly, August 3-10, at Gettysburg.

—Rev. H. W. Elson, Litt.D., was inaugurated president of Thiel College on June 13.

—The Rev. L. Franklin Gruber, of St. Paul, Minn., possesses a valuable collection, including many extremely rare first editions, particularly of Reformation items. In addition to several complete Greek Gospel manuscripts and Greek "Evangelistaria" of more than ordinary importance, first editions of nearly all the English translations of the Bible, the first printed German Psalter of 1466, a copy of Companius's Indian Catechism and many other items of general interest, the collection contains the following important Luther and Reformation material:

The first edition in book form (four leaves) of the Ninety-five Theses; the first edition of Luther's "De Capitivitate Babylonica Ecclesiae"; Edito Princeps of the Augsburg Confession, 1531; the first edition of the "Pentateuch," 1523; "Das ander teyl des Alten Testaments," 1523 or 24; "Das dritte teyl des Alten Testaments," 1524; "Die Propheten alle deudsch," 1532; "Apocrypha," 1534; and the first edition of the complete German Bible of 1534; Das Newe Testament, 1530 (said to be the only complete copy known); the original Wittenberg Hymn Book, with music, 1524; Luther's letter after Worms, 1521 (very rare); the original edition of the Wittenberg collection of Luther's Works, 1539-59; "Ulrich von Hutten," "Equitis Germani," 1518; "Variata Augsburg Confession" with notes apparently by Luther; another copy with notes apparently by Melanchthon; a four-page folio letter by Melanchthon; a large number of first Wittenberg editions of Luther's works, published under his supervision.

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Financial Statement from Toledo Convention to June 1, 1917.

Balance reported at convention	$60.75
Receipts—	
Dues	776.92
Contributions from individuals	247.28
Contributions from organizations	85.00
Contributions from Junior Leagues	83.50
Offerings at Toledo Convention	142.21
Jubilee Fund—	
Pennsylvania	201.15
California	10.00
Minnesota	2.00
New York	152.25
Michigan	2.00
Illinois	32.46
District of Columbia	5.00
New Jersey	14.75
Ohio	101.30
Iowa	24.00
Indiana	65.02
Kansas	60.00
Detroit	16.50
Wisconsin	55.40
Total receipts	$2137.49
Expenditures—	
Convention expense	$198.90
Secretaries' salaries and expenses	1619.93
Executive committee and officers expense	177.17
Printing and stationery	43.77
Postage	25.00
Typewriting	31.65
Junior committee expense	23.05
Total expenditures	$2119.47
Balance	18.02

UNPAID BILLS.

Secretaries' salaries and expenses	$2813.71
Executive committee and officers expense	142.00
Junior committee expense	23.45
Total unpaid bills	$2979.16

P. WALTER BANKER, Treasurer.

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NEW YORK

BROOKLYN AND LONG ISLAND DISTRICT

—The spring convention of the Brooklyn and Long Island District Luther League was held in Christ Church, Freeport, L. I., on Saturday afternoon and evening, June 16, beginning at 4 o'clock.

The meeting was a successful and well attended one. The church was crowded to its capacity. Following the usual business of the afternoon session came a round table discussion of the topic, "The Devotional Meeting," under the able leadership of Dr. M. J. Bieber, D.D., who was assisted by Clarence C. Dittmer. Splendidly prepared papers were read and were followed with helpful discussions. Dr. Bieber showed in a practical way how a devotional meeting should be planned and carried out successfully.

Luncheon was served by a local League in a nearby hall.

The Rev. H. C. Wasmund inspired those present at the evening service with his address on "What If the Reformation Had Not Been?" He pointed out, among other things, that we would not today be enjoying an open Bible, nor the gift of preaching and singing of hymns, nor the right conception of prayer. Neither would we have the liberty of press or speech we now hold inviolable.

The banner for the largest representation was presented to the Church of the Messiah, Brooklyn.

—St. Paul's Church, Dunton, is pleased to announce the organization of a Luther League on Monday, May 28, 1917. At this meeting the following officers were elected: President, Mr. Harry V. Meyer.; vice-president, Mr. Jurgen

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Braun; secretary and treasurer, Miss Anna C. Otten.

The first business meeting was held on Tuesday, June 5, and fourteen young people enrolled as charter members, all energetic Christian workers. The enthusiasm already shown promises much for the work to be accomplished.

Devotional meetings will be held the first and third Sundays of each month, preceding the regular evening service. Luther League Topics will be used in conjunction with the commentary published by the LUTHER LEAGUE REVIEW. At the first business meeting members learned the Luther League Rally Hymn and arrangements were made with the secretary for application to be filed for membership in the District League. A business meeting will be held once a month and will combine business with the social features.

—The Luther League of St. Matthew's, Rev. G. Bayard Young, D.D., pastor, elected the following officers at the annual meeting held May 10: Mr. Paul J. Keller, president; Miss Laura Anderson, vice-president; Miss Bertha S. Petersen, recording secretary; Miss Bertha Eidebenz, corresponding secretary; Mr. Arthur H. Dittmer, treasurer. Reports from the various committees showed that the devotional meetings held regularly every Sunday evening were better attended, more interesting, and of much spiritual help to the members. The Luther course held in conjunction with the regular topics was very successful. Eighty dollars was raised for benevolences and $100 was raised to apply on the "Frontier Fund" subscription for Grace Lutheran Church at Lewellen, Neb.; five Inner Mission song services were held in the Good Samaritan Hospital and flowers and fruit were distributed; a gift was also made to the hospital; a special handbook was compiled from the Luther League Handbook for the use of the members, and the St. Matthew's Advocate was financially successful. Even though many of the young men have enlisted, many of the young ladies are taking their places in the work of the League.

SYRACUSE DISTRICT

—The District Luther League of Syracuse and vicinity held its second quarterly meeting in St. Peter's Evangelical Lutheran Church, corner Prospect avenue and Butternut street, on Thursday evening, April 19. About 150 Leaguers attended this quarterly meeting. At this time Mr. Fred Kies, Liverpool, N. Y., made his debut as president of the District Luther League. A short devotional service was followed by a business session. The extension committee reported slow progress in its work. After the business session Rev. A. Gillman, Liverpool, delivered an excellent and enlightening paper on "Luther and His Co-Workers." At the close of the meeting the League of St. Peter's Church entertained the District Luther League.

—The Luther League of Zion's Church, Syracuse, held its monthly meeting on Wednesday, May 2. A very interesting meeting was held. The Luther League and the newly formed Junior Luther League prepared a May festival for May 22, 23 and 24. The proceeds of this May festival were put in the treasury to help secure a deaconess for the Church and Sunday school.

PENNSYLVANIA

—The program for the convention of the Luther League of Pennsylvania, September 4 to 6, is rapidly nearing completion and as it approaches its final form gives greater and greater promise of an interesting and intensely profitable convention. The Reformation is to be given a share of the delegates' attention, but much of the program consists of thoroughly practical subjects, to be treated by experienced speakers, with plenty of time allowed for discussion and conference. At 4 o'clock of September 6 there is to be a sight-seeing trip by motor cars followed by dinner in a hall. The address at the final session will be delivered by Robbin B. Wolf, Esq., of Pittsburgh. Speakers for the previous sessions so far selected are Rev. Dr. C. P. Wiles, on "The Problem of Religious Education"; Rev. Dr. A. Steimle, on "The Ideals of Lutheranism"; Rev. Aden B. MacIntosh, on "Luther Leaguers for the Work of the Ministry"; Rev. Dr. H. A. Weller, on "The Reformation—Its Causes and Effects." Rev. L. C. Menges, D.D., will serve as chaplain of the convention. Rev. Dr. N. R. Melhorn and Mr. S. H. Neatock will deliver addresses of welcome to which Vice-President W. H. Menges will respond. Rev. Ira F. Frankenfield, Rev. Arthur T. Mickler, Mr. Harry Hodges and Rev. P. George Sieger will conduct conferences on various phases of League work.

PHILADELPHIA DISTRICT

—The Philadelphia District Luther League held its spring convention in the Church of the Apostles, Rev. Frank S. Kuntz, pastor. There were three ten minute papers. The first, "The Luther League Meeting Our Needs," by Mr. H. J. Kreider, was followed by short discussions under the headings of social, financial, educational and devotional. The second paper, by Mr. Reinhold Schmidt, on "The Luther League Devoliping a Larger Fellowship," was discussed under the following subdivisions: Fellowship in the Local. District, State and National League. "The Luther League Inspiring to Service" was the third paper, which was read by Miss Laura A. Shaffer.

Delegates to the State convention were elected.

The president, Mr. J. M. Deck, urged again the support of the Jubilee Fund and the Topics.

The Luther League of the Church of the Incarnation was received into membership.

—The second annual outing of the Philadelphia District League was held on June 2, on the grounds of the Orphans' Home at Germantown. The committee in charge, Mr. C. H. Heinz, chairman, arranged a program of very interesting sports and games in which teams of the various local Leagues contested, creating a feeling of wholesome rivalry and good fellowship. Not only was this accomplished but an interest in the cause of the Home was fostered and an opportunity offered for many to visit the institution. Mrs. Eisenhart, the superintendent, invited all to join with the orphans in their evening worship and prayers. After a box lunch the Leaguers lingered on the beautiful grounds of the Home until evening.

NORTHEASTERN DISTRICT

—The Junior League of St. John's Church, Mauch Chunk. Rev. W. M. Rehrig, Ph.D., pastor, observed its twentieth anniversary on May 29. The society has a membership of about 100 and is very active. Rev. L. Lindenstruth, D.D., of Wilkes-Barre, who was pastor when the so-

ciety was organized, delivered the anniversary address.

PITTSBURGH DISTRICT

—Branches Nos. 3 and 4 have arranged a busy year for the celebration of the four hundredth anniversary of the Reformation. The illustrated lecture, "Luther and the Reformation," by Rev. H. S. Gilbert, of Monaca, was given in the Majestic Theater, Rochester, April 22, and in the Lyceum Theater, Beaver Falls, May 6, being attended by about 1,500 people.

Arrangements are under way for a large Lutheran rally and outing, the latter part of July, at which prominent speakers will be present to deliver addresses.

Their annual Reformation mass meeting, in the Majestic Theater, Rochester, will be held Sunday, October 14, at which time Rev. S. P. Long, D.D., of Mansfield, Ohio, will deliver the Reformation lecture.

The Reformation committee, which consists of all the pastors, presidents and vice-presidents of the Luther Leagues of these two branches, have elected the following officers: Chairman, D. A. Kommel, Monaca; secretary, John Weber, Rochester; treasurer, William H. Hartman, New Brighton.

UPPER LEHIGH VALLEY DISTRICT

—The forty-third semi-annual convention of the Upper Lehigh Valley District Luther League was held May 22 at Weatherly. Rev. Frederick, pastor of the Audenried Lutheran Church, opened the session with devotional services. As the president, Ellis Stauffer, was unable to be present, Mr. Mahler, the vice-president, presided and read his reports.

The election of officers resulted as follows: President, Ellis Stauffer; vice-president, George Mahler; secretary, Frieda Komotowski; treasurer, Augustus McHale; statistician, Mr. Mottice.

Grace League, Lehighton, then presented a paper entitled "A Short History and Description of the Ninety-five Theses," and the Mauch Chunk League made suggestions as to the conducting of a Junior Luther League.

The afternoon session was opened by Rev. Heldt, of Conyngham, Pa. Trinity League, Lehighton, presented and described the distinctive doctrines of the Lutheran Church, while the Conyngham League presented a paper on the important effects of the Reformation. Both papers were good and dealt with the religious and political changes caused by and causing the Reformation.

"What Influence Did Luther Have Upon the Home" was discussed by the Hazleton League, and "Luther's Influence on the Instruction" was given by the Mauch Chunk League.

Miss Marion Kellner and Mr. Daniel Amend were elected delegates to the State convention.

The third session opened at 7:30, Rev. Reichard conducting the services. Rev. Prof. R. R. Fritch, a member of the faculty of Muhlenberg College, gave the address of the evening. His subject was "What Would Luther Do if He Were Living in This Age." He pointed out that it was useless to speculate on his actions concerning certain things but we should keep in mind the cardinal virtues which Luther taught and lived.

The convention adjourned after giving the Weatherly Church a rising vote of thanks for the fine entertainment.

DISTRICT OF COLUMBIA

—Zion's Church, Washington, Rev. Richard Schmidt, pastor, recently observed its fiftieth anniversary with a series of special services. The service of the Luther League was held on June 5, when General Secretary Hodge, of the Luther League of America, delivered the principal address.

OHIO

SPRINGFIELD DISTRICT

—The spring convention was held on June 22 in St. Luke's Church, Springfield. In order to increase the interest in the League it was decided to hold four district meetings a year. The leading paper at this meeting was by Rev. Dr. L. S. Keyser, on "The Luther League as an Educational Power in the Church."

LIMA DISTRICT

—The spring convention of this district was held on June 1 at Lima. Rev. R. Morris Smith, D.D., of Springfield, was the principal speaker.

NORTHWESTERN DISTRICT

—The District of Northwestern Ohio has decided to omit its spring convention for this year only, owing to the fact that the spring convention is chiefly devotional; it is to be replaced by a joint devotional meeting.

This district League has pledged itself for $100 to the Lutheran Hospice recently founded in Toledo. Up to this date two Leagues have made special contributions for this work, St. Lucas League, Toledo, and Martin Luther League, Toledo.

INDIANA

SOUTH BEND DISTRICT

—The second semi-annual convention was held at Elkhart, June 3. Addresses were made by Revs. J. D. Brosy, C. S. Bream, G. P. Williams and A. H. Keck. The following officers were elected: President, Rev. C. S. Bream; vice-president, George O. Mikker; secretary-treasurer, Miss Ellen Johnson; corresponding secretary, Ernest Ulery. The next convention will be held next fall in Trinity Church, Rev. Albert H. Keck, pastor, South Bend.

WISCONSIN

—On May 18 the Luther League of the First Lutheran Church of Stoughton, held a patriotic meeting in place of its regular session. The entire church was decorated with dozens of flags, and a committee of the local Red Cross Society was present to receive members for that body. Patriotic speeches were given and patriotic songs were sung.

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Luther League Topics

Thirteenth Sunday
after Trinity — September 2, 1917.

"PROTESTANTISM AND INDUSTRIAL PROGRESS"

(Quadri-Centennial)

Matt. 7:12; 20:1-16.

DAILY BIBLE READINGS.

Monday, August 27. Col. 2:6-17. "Beware of Vain Traditions."
Tuesday, August 28. Col. 3:14-25. "Christian Duties."
Wednesday, August 29. I Thess. 1:2-10. "Examples of Faith."
Thursday, August 30. I Thess. 2:3-13. "How Paul Preached."
Friday, August 31. I Thess. 3:1-8. "Comforted by Faith."
Saturday, September 1. I Thess. 4:13-18. "Last Things."

HINTS FOR LEADERS.

Use the service in Hymnal.
Invite some man prominent in the industrial world to speak briefly on the topic.
Ask for open discussion on the following or similar topics:
"Has Protestantism kept pace with Industrial Progress?"
"Could industry have progressed with such rapid strides without the Church?"
"Has the rapid growth of industry been an aid or a hindrance to Protestantism?"
"What future lies before Protestantism and what will be its place in the Industrial World?"
Ask for specific examples of the benefit of Protestantism to industry, such as the suppression of child labor, sanitary conditions of factories, etc.
Suggested hymns, 18, 210, 103, 26.
(Topic reviewed by Mr. Charles L. Trabert.)

If God be so incomparably gracious to you, see that, in all your dealings with men, you act in the same upright, just and kind manner as you would reasonably wish them to act toward you, if they were in your circumstances and you in theirs. Let Jesus' law of honesty and kindness be the constant rule of all our conduct.

The parable itself admits of many explanations, but for our purpose we can consider the eleventh hour as the present millennial period of the Church introduced by the Middle Ages and enlightened by Protestantism through the teachings of Martin Luther. The penny of reward denotes all the privileges of the Protestant Church and all the blessings of grace and glory.

The true spiritual meaning probably is that the reward is whatever each soul makes of it.

The exact meaning of our subject might be, the study of the constitution, evolution and phenomena of human society in relation to productive industry as influenced by Protestantism.

Four hundred years ago the first thrill of the earthquake of the Reformation was felt in Europe.

The Condition.

The laboring classes of the time were downtrodden. No man could call his life his own and all were in gross ignorance and deadly fear of the rulers of the Church. Shortly after Luther began his preaching there was a great revolt of the peasants in central Germany. These poor people could understand the Reformer's questioning of the authority of the Pope and applied it to their rulers. Luther and his assistants did what they could to dissaude the people in their efforts against the government, but only after great bloodshed was the revolution put down. From that time to this the industrial classes have been seeking for personal freedom and all can be attributed to the freedom of thought taught by the reformers.

The Awakening.

One of the greatest Roman Catholic writers of recent times says: "It is not incorrect to say that Luther has been the restorer of liberty in modern times. If he did not create, he at least courageously affixed his signature to that great revolution which rendered the right of examination lawful in Europe. And, if we exercise in all its plenitude at this day, this first and highest privilege of human intelligence, it is to him we are most indebted for it; nor can we think, speak or write without being made conscious, at every step, of the immense benefit of the intellectual enfranchisement."

The influence of this religious evolution did not cease in the sixteenth century, but is still going on. So-called "Christian" nations exist today as benighted as were those at the time of the reformers. In Russia the Greek Church holds the people in subjection. Nothing of a religious character can be published or sold without the permission of its Holy Synod. It is worth noting that, from 1863, they forbade the circulation of any part of the Old Testament, except the Psalms, in the language of the people. There was too much in the other books that breathed the spirit of revolution.

The Present.

In proportion to the hold such a Church has on the community, it saps the springs

The Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet, covering three months can be supplied at rates given on page 22 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

of popular enthusiasm and makes against business activity. Time which would otherwise be spent in labor is consumed in feast days or fast days. In educational institutions studies of more importance are apt to be put aside for instructions in the symbols and liturgies of the Church.

There are twenty American republics. Two of them, Cuba and San Domingo, are bound to us by political ties of peculiar character. The rest shun us. We want their trade, but it goes to Europe. We want their sympathy, but we receive their suspicion. We meet them in Pan-American Congresses, but, while projects are formed, few are consummated. Why is it, with political institutions so largely copied from us, they are foreign to us in spirit? Race and language are less the cause than religion. The people are suppressed.

What a contrast in Protestant countries. In Finland, where Lutheranism prevails, confirmation is refused to those who cannot read and the consequence is that illiteracy is rare.

The Reformation was kindled by the Word and upon the Word is Protestantism founded. The fire of the divine Word destroyed the accumulated rubbish of tradition. The Bible, like sunshine bursting through clouds, poured its light upon the nations.

Science began to raise its head against the ancient Church. Copernicus had, shortly before Luther's time, conceived his idea that the earth was not the center of the universe. He even pointed out the proofs of his theory to a few brother scientists, but the Church taught otherwise, so Copernicus kept silent till, on his death-bed, he let his doctrines be published. Then he passed away, bequeathing to posterity the wonderful foundation upon which modern science has so built as to make impossible many of the over-literal teachings of the medieval Church.

The Protestant Church stands nearer to the scientists. It disdains the dogma that the knowable is immutably measured by any form of human experience.

Who would have said, a century ago, that the voice of a friend speaking in San Francisco could have been heard in New York and recognized in every intonation, as easily as if he were in the same room with him who is addressed? Who would have said, twenty-five years ago, that a ray of light could be so framed and directed as to light up the interior of the human body and show the skeleton within it? Who would have said, fifteen years ago, that there was a heat producing mineral that never cooled?

Surely, it is but reasonable to expect that the common people will look at each new discovery of such a kind as fresh proof of an intelligent Creator and another step nearer to a knowledge of Him.

An Egyptian Mohammedan has written that, from his observation as a result of Protestantism, "The gates of justice stand open to the poor, the streams flow through the land and are not stopped at the order of the strong; the poor man is lifted up and the rich struck down, the hand of the oppressor and the briber is struck when outstretched to do evil."

The evils of which the Reformation was the occasion have passed away. The blessings of which it was the cause abide; we feel them in our homes and in the State; they are a part of our life; we know this would be no world to live in without them.

Bible References.

Eph. 6:8; Psalms 119:105; Luke 6:31; Rom. 13:8-10; Gal. 5:14; Titus 3:2; I Tim. 1:5; Col. 3:8-15; Eph. 4:25-32.

Fourteenth Sunday after Trinity. September 9, 1917.

"THE DEACONESS IN THE CONGREGATION"

(Missionary-Inner)

Rom. 16:1-6.

DAILY BIBLE READINGS.

Monday, September 3. I Thess. 5:12-28. "Christian Precepts."

Tuesday, September 4. I Tim. 1:5-15. "Right Use and End of the Law."

Wednesday, September 5. I Tim. 2:1-8. "Prayer and Thanks for All Men."

Thursday, September 6. I Tim. 3:12-16. "The Church and Its Officers."

Friday, September 7. I Tim. 4:6-16. "A Faithful Saying."

Saturday, September 8. I Tim. 5:1-8. "Rules for Discipline."

HINTS FOR LEADERS.

Use the opening service and closing service in the Topics leaflet.

Select familiar hymns. Read a psalm responsively.

If possible, secure from one of the mother houses, literature.

Arrange for special music. Have the pastor make the closing address.

Unite in the Lord's Prayer. Doxology. Benediction by the pastor.

(Topic reviewed by Rev. Paul W. Roth of the Milwaukee Hospital.)

Paul sent his great Epistle to Rome by the hand of Phoebe. Phoebe means "the bright, the shining one." By name, nature, work and worth she personifies the true deaconess who is (a) "a servant of the Church," (b) "a succorer of many, (c) whom we are bidden to receive in the Lord and assist in her work. She ever brings brightness in her course and always bears with her the helping, health-giving Word of God.

I. She is a servant of the Church.

The holy women who ministered to our Saviour had successors in Apostolic days. Phoebe and Dorcas are but types of the many who labored with the apostles, "whose names," St. Paul declared, "are written in the book of life." God thus set his seal upon the ministering functions of woman and provided an office for her in His Church. As time passed this became one of the lost offices which Luther desired might be restored: "Pious women have a special grace to comfort others and to alleviate their sufferings." This restoration was brought about under Fliedner in 1836. The female diaconate was transplanted to this country by Passavant in 1849. Hospitals, homes and asylums, schools and other institutions were established for these servants of the Church, but in recent years there is a marked tendency to regard the congregation as the field in which the deaconess may be of greatest use to the Church. Parish work has been called the crown of the female diaconate. We are coming to see that each congregation must be made a center of inner mission activity and the pastor and people of a congregation are the best agents through whom the inner mission problems of their district are to be handled. The parish deaconess becomes a communicant member of the Church in which she serves and as the pastor's assistant, has her work assigned by him and is responsible to him. There are many parts of the pastoral work which she is by nature and training especially fitted to perform. Kindergartens, sewing schools, meetings of the Pastor's Aid, of the Luther League, and groups of girls for special charity work, teaching in the Sunday School, looking after the poor in the neighborhood, arranging that the needy sick are properly cared for, keeping in touch with the members of the Church to assure their interest and help, receiving and distributing funds and clothing for the destitute, seeking out strangers moving into the parish and inviting them to Church, distributing literature, tracts and other reading matter to shut-ins, and such other duties as may arise out of special conditions,—one wonders how she can do all the things, that so much require to be done, and that so often, without her, are left undone!

II. She is the "succorer of many."

That is, she is "one who stands before" or anticipates the wants of many. Renouncing heathenism meant hardship, poverty and even martyrdom, to the early Christians. The condition of the Christian slaves, the pitiful state of the sick, aged, orphaned in those days called for all her energy and zeal in the work of relief. These latter days again swell with the cry of the wretched, the suffering, the fallen. Who is to care for them if not our godly women, like Phoebe, prepared and educated and supported in this work of mercy.

For figures to show that "she hath been a succorer of many," consult the reports of our various Motherhouses. Then think how much misery might still be relieved, how many hearts comforted and lives bettered, how many souls saved to Christ and His Church if each parish had its deaconess, its Phoebe, "the bright and shining one."

How can she do all this? And still keep cheerful in the presence of so much misery? Somewhere Paul says, "We look not at the things which are seen, but at the things which are not seen." Of course she looks at the things which are seen. But she does not stop there. She keeps looking, until she sees the hidden, the invisible, the eternal things, that are enshrined in the visible things. On these unseen and eternal verities she sets her steadfast gaze until they become the strength of her life. She sees dirty children, crying for food, sick mothers driven wild by ten thousand irritations and annoyances, drunken fathers whose conduct is worse than that of any beast. But underneath the veil of all this miserable and fallen humanity she discerns the image of God, the object of a dying Savior's love. For the sake of the hidden Christ that may be in each fallen creature she is resolved to work. She does it cheerfully because she knows she is ministering to Christ. The Church is His body. She sees what others fail to see—Christ in the person of His suffering ones. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." She anticipates their deepest need before even they themselves have recognized it. She brings them to Christ, who alone can meet that need. We say, "actions speak louder than words." Her works of mercy are action sermons, and through them she is a succorer of many.

III. We are to receive her in the Lord and assist her in her work.

How? By an intelligent interest in her work, by active cooperation, by our gifts, by our prayers, by the giving of ourselves to the office of the female diaconate when God calls us to take our places by her side.

"The time is coming when a family in our Lutheran communion will count it as great a joy and honor to give a daughter to the ministry of mercy as they now con-

Sixteenth Sunday
after Trinity. September 23, 1917.

"CONFESSION AND ABSOLUTION"

(Doctrinal)

Matt. 16:19; John 20:21-23; I Cor. 11:27-32.

DAILY BIBLE READINGS.

Monday, September 17: Titus 2:8-14. "Dealing with Error."
Tuesday, September 18: Philemon 7:20. "Forgiveness for a Slave."
Wednesday, September 19: Heb. 1:1-9. "The Preferment of Christ."
Thursday, September 20: Heb. 2:7-18. "Christ's Human Nature."
Friday, September 21: Heb. 4:9-16. "A Priesthood Insuring Rest."
Saturday, September 22: Heb. 6:1-12. "Faithful Unto the End."

HINTS FOR LEADERS.

Just before the topic is presented have Hymn 162 in the Luther League Hymnal sung, if possible as a solo, by a singer selected beforehand. Select the soloist with a view to personal piety, rather than for vocal ability only.

If possible, have some member recite Luther's answer to the question: "What Is Confession?"

Have some member appointed to read Psalm 51:1-12.

Give a brief talk on 'Fatherly Love to the Returning Sinner," basing it on the parable of our Lord recorded in Luke 15:11-24, and in conclusion read and emphasize Luke 15:21.

Call attention to the words of Jesus spoken to the repentant malefactor on the cross.

Have members read the following Scripture selections from their Bibles in chorus: John 1:8-9; I Tim. 1:15.

Use Hymn 181 in Luther League Hymnal after the presentation.

Suggested hymns, 33, 30, 37, 41.

The Lesson.

Jesus' reply to Peter's confession conferred upon the Church and her ministry what is known as "the power of the keys." This is expressed in the following language of Jesus Himself: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." The Master repeated this commission after His resurrection and upon the occasion when He appeared to His assembled disciples. St. Paul exhorts to self-examination and urges its necessity as a fitting preparation for the participation in the celebration of the Lord's Supper.

The Teaching of the Church.

Luther rejected the Romish construction of the words of Jesus, and maintained that "the power of the keys," viz., the prerogative to forgive sins, was not confined to the Apostles and the ministry, but conferred upon the whole Church, as a universal priesthood. And while the pastor might exercise this prerogative in his official capacity, every member could, in special cases, do the same.

Although Luther regarded private confession as simply a custom of the Church without Scripture warrant, he nevertheless retained and explained it as follows:

"Confession consists of two parts; the one is, that we confess our sins; the other, that we receive absolution, or forgiveness through the pastor as of God Himself, in no wise doubting, but firmly believing that our sins are thus forgiven before God in heaven."

Luther also taught that "In the presence of God we should acknowledge ourselves guilty of all manner of sins, even of those which we do not ourselves perceive; as we do in the Lord's Prayer. But in the presence of the pastor we should confess those sins alone of which we have knowledge and which we feel in our hearts." There is implied the commission and command actually to forgive and retain sin. "Absolution and forgiveness to all men is nothing else than the Gospel, only that it is the closest and loveliest application of it to individual persons."

The guilt or responsibility does not cleave to the pastor or to his office, if he has erred through human shortsightedness. The hypocrite abides in his sin, and the unrecognized pious man abides in his peaceful conscience and in the peace of God. Repentance is essential to all absolution that amounts to anything.

The pastor absolves in God's name. God does it through him. God knows all a man's sins. In Christ Jesus God forgives even those sins which a penitent does not know. God knows the sin, the penitence and the faith of the person asking absolution, and God will respect His own absolution. For the pastor it is enough that he absolve no open and impenitent offender. The pastor, therefore, does not share any one's sin and impenitence.

The Church Service.

The confession of sin pervades all true worship. We find it in the full Sunday morning service as expressing the inevitable sense of sinfulness awakened by the approach into God's presence. So we say "Almighty God, our Maker and Redeemer, we poor sinners confess unto Thee."

The Preparatory Service.

The public confession before the Lord's Supper came into use in Lutheran Churches when the practice of private confession was omitted. The confessional prayer in the public confessional service is offered by the pastor. We speak of it frequently as the preparatory service.

The pastor brings to the attention of the worshipers the sinfulness of the heart, the need of repentance, the promise of forgiveness, and the obligation of holiness of life.

When this confession is made the pastor says: "Almighty God, our Heavenly

Father, hath had mercy upon us, and for the sake of the sufferings, death and resurrection of His Son, Jesus Christ, our Lord, forgiveth us all our sins. And upon this humble confession which you have made, as a minister of the Church of Christ and by His authority, I declare unto you who do repent and believe in Him, the entire forgiveness of all your sins, in the name of the Father, and of the Son, and of the Holy Ghost."

It is to be noted that this is not compulsory upon Christians, but voluntary, nor should one privately confess to a priest as a priest. No enumeration of detail or complete confession to the pastor of particular sins is required. It is a suitable and fitting service upon the part of all Christians, and a means of worthily preparing for the celebration of the Lord's Supper.

Bible References.

I Cor. 12-3; I John 4-2; 2:23; Rom. 10:9-10; John 6:68-69; 11:27; Acts 4:7-12; I Tim. 6:12.

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Seventeenth Sunday after Trinity. September 30, 1917.

"THE LORD'S SUPPER: THE SACRAMENTAL PRESENCE"

(Doctrinal)

I Cor. 11:23-29.

DAILY BIBLE READINGS.

Monday, September 24: Heb. 7:1-16. "A Priest of the Order of Melchisedec."

Tuesday, September 25: Heb. 8:1-13. "An Eternal Priesthood and a New Covenant."

Wednesday, September 26: Heb. 9:1-10. "The Sacrifices of the Law."

Thursday, September 27: Heb. 9:11-28. "Perfection of Christ's Sacrifice."

Friday, September 28: Heb. 10:6-22. "Christ's One Offering for Sin."

Saturday, September 29: Heb. 11:1-7. "Faith Pleasing to God."

HINTS FOR LEADERS.

Open with the devotional services in the Luther League Hymnal.

Sing Hymn No. 221.

After the leader has read the Scripture have the discussion on the topic, which should be handled by some capable member of your League who has been able to prepare for it and handle it well. If your pastor is present, let him make clear "The Sacramental Presence." Encourage your members to ask questions and have the subject thoroughly discussed and explained.

Have two of your members sing "In the Cross of Christ I Glory," either from the Luther League Hymnal, or it can be secured in duet form from music publishers.

Offering. Announcements.

Hymn No. 132.

Closing prayer and benediction by the pastor.

Suggested hymns, 163, 175, 176, 181.

(Topic reviewed by Rev. C. F. Knoll, Ph.D.)

In studying this topic we want to know the things which are present in the sacrament of the Lord's Supper. There are three main views which are held by the various churches in reference to the sacramental presence.

1. *The Reformed Churches*, to whom the Lord's Supper is not so much a sacrament as it is a "memorial," a "remembrance—eating and drinking," teach that only the visible elements are present, the bread and wine, unchanged. Christ's body and blood are not present in the elements. The Reformed Churches deny the real presence of the body and blood of Jesus in the sacrament.

2. *The Roman Catholic Church* goes to the other extreme. She denies the presence of the bread and wine in the sacrament. She teaches transubstantiation, the changing of the elements into another substance. While the officiating priest speaks the words of consecration the bread changes into the body of Christ and the wine into the blood of Christ, and then there is no more bread and wine present. The elements look and taste and smell like bread and wine, but they are not what they seem to be. Now these contrasted teachings of the Reformed Churches and the Roman Catholic Church are not biblical. The Lutheran Church holds the scriptural view of the sacramental presence.

The Lutheran Position.

3. *The Lutheran Church* teaches that in the sacrament there is real bread and real wine and in, with and under these elements the real body and the real blood of Christ. This is in absolute conformity with the words of Christ and His Apostles. In the sacrament of the altar there is real bread and wine. It was at the time, when Jesus and His disciples celebrated the Jewish Passover—for about 1,500 years the Jews had held this Passover every year—when Jesus and the Twelve followed the ancient custom in that large upper room in Jerusalem. On such occasions the Israelites ate the paschal lamb with unleavened bread and drank wine. During and after the eating of the paschal lamb Jesus took of the bread and the wine, blessed it and gave it to the disciples and instituted the Blessed Sacrament. In this sacrament is real bread and wine as plainly expressed in all Scripture passages which mention the Lord's Supper. Let us examine a few of these texts.

The Lutheran Church teaches also that in the Lord's Supper is the real body and the real blood of Christ. Here are the plain and unmistakable words of Jesus: "Take and eat, this is my body." "Take and drink, this is my blood of the New Testament." Can anything be more plain? And still what a stupendous mystery, past finding out! What a world of controversy hung on these words! The disciples did not seem to be startled to hear such mysterious words; at least, the words of the Holy Writ do not say so.

There have been many throughout the twenty centuries of the Christian Church who thought it absurd to believe in the real presence of the body in His holy supper—and it would be absurd indeed if any other man would say of himself what the Saviour said about the presence of body and blood in the bread and wine. But remember: It is the Lord Jesus who speaks and His word is true; and it matters little whether finite man can comprehend it or not. That was surely the best argument Dr. Martin Luther up in his fight against those who denied the real presence of the bread and wine or of the body and blood of Jesus in the sacrament, when he said: "It is written! *It is written!* IT IS WRITTEN!" "This is is is my body and my blood!"

The Lutheran Church believes and teaches that the communicants receive in, with and under the bread and wine the true body and blood of Jesus Christ. We do not attempt to explain it, for we cannot, but what of that? There are so many things which we cannot explain, but would not deny. Or would you deny evil because you cannot explain when and where and how and by whom it was started? You might as well deny the whole universe because you cannot fully explain things which you have to believe as facts.

This, fellow Luther Leaguers, is our warranty and security and it is the best men can have, to know, that when reason and wisdom, knowledge and great learning revolt and unanimously say a thousand "*No!*" —that the Word of God is not against reason, but far above reason. Therefore, let us humbly and faithfully bow before the sacred Scripture, the Word of the All-wise God and say: "We believe! We believe!"

Bible References.

Matt. 26:26-29; Mark 14:12:25; Luke 22:13-20; I Cor. 10:15-17; Ex. 12:3-20; Ex. 13:3-10; Num. 9:1-14.

NOVA SCOTIA

—The third annual convention of the Luther League of Nova Scotia was held at Zion's Church, Lunenburg, the Rev. W. K. Hauser, pastor, May 24, 1917. The convention opened on Wednesday morning. Devotional services were conducted and greetings were extended to all delegates and visitors by Rev. Hauser. Response to greetings was made by Rev. Weaver, of Halifax. Mrs. Hauser and Mrs. W. A. Crouse were appointed a committee on credentials. Twenty delegates responded to roll call. The treasurer reported a balance of $47.

The afternoon session was opened with a devotional service conducted by Rev. W. J. Nelson, Mahone Bay. Mr. U. A. Crouse gave a talk on "Why a Luther League in Every Congregation," which was followed by discussion, participated in by a number of Leaguers. The convention listened intently to an able address on "The Devotional Meeting," by Rev. Weaver. A telegram of heartiest greetings was sent from the Provincial Luther League of Nova Scotia to the Canada Luther League, then in session at Waterloo, Ontario. On motion the convention voted $15 to Waterloo Seminary and $25 to the Church of the Resurrection, Halifax.

The following officers were elected by ballot: President, Mr. Jessen Hirtle, Dartmouth; vice-president, Rev. W. H. Hauser; corresponding secretary, Miss Ida Wentzel; recording secretary, J. Harry Loye; statistical secretary, Miss Etta Smeltzer; treasurer, Miss Gladys Conrad.

The devotional service of the third session, Thursday evening, was conducted by Rev. M. Weaver, followed by special music by the choir. Mr. A. L. Ernst, of Mahone, then read a very interesting paper on "The Luther League's Part in the Celebraiton of the Quadri-Centennial," followed by a stirring address, "The Appeal of Jesus Christ to Lutheran Young People," by Rev. W. J. Nelson. Among the resolutions adopted was the following: In view of the fact that there is so much evident devotion, education and inspiration derived from Luther League work as presented in the Topics and discussions on the floor of this convention, be it

Resolved, Therefore, that the executive committee of the Provincial League, through the corresponding secretary, urgently request the pastors of our several parishes to inaugurate their most important work in their congregations.

A motion of thanks was extended to Zion's congregation for their kind hospitality to the delegates and visitors during the day.

The convention was closed with the singing of the rally hymn and the closing services.

—The young people of the Church of the Resurrection, Rev. W. M. Weaver, pastor, have organized a Luther League. Twenty-four members of this congregation are serving their country in one capacity or another of war service.

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Intermediate and Junior Topics

BY THE REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

What shall we do this month? This may be one of your questions, as you feel that the time is here for renewed effort for the work. We can give you one answer. If your League has not planned to contribute to the new Luther League Hand Book, do it now. Why? So that the publication of it can be a possibility THIS YEAR. If it can be accomplished by the contributions of the Junior and Intermediate Leagues, the new Hand Book will be dedicated to the Junior and Intermediate Leagues throughout the country. EVERY LEAGUE BUSY THEN THIS MONTH. The cost will be $800. A large sum? Yes, but the Leagues can do it. Get the enthusiasm NOW and send your contribution to the chairman of the committee, the Rev. A. T. Michler, 4834 Cedar avenue, West Philadelphia, Pa. A nice certificate will be given every League contributing their pro rata amount.

SEPTEMBER 2.

Protestantism and Our Industrial Progress.

By Rev. Frank S. Kuntz.

Scripture Lesson—Matt. 7:12-20:1-16.

Industrial unrest and discontent with the conditions of working and living are as old as the race itself. In modern times, however, it is more marked than at any other period in the world's history. In former times industry was carried on in the home, which became a self-contained center of industry or where a few persons came in from the outside to assist. Under such conditions there was a close and intimate relation between the employer and employee.

About the middle of the nineteenth century a great change took place. Industry was carried on in great factories around which grew large centers of population. This caused a widespread movement of the people from the country to industrial centers. Previous to 1840 our country was engaged chiefly in agriculture with the people living in the country while today one-half of our population live in cities. This has brought about many difficult problems.

Protestantism emphasizes the need of solving our industrial problems in accordance with the teaching and principles of the Bible.

The employee in industry may rightly expect a wage sufficient to support and supply his family with the comforts of life. The withholding of just wages is one of the heaven crying sins.

To make inordinate gain at the expense of large numbers of underpaid workers is a frequent cause of strikes and industrial unrest.

The employer may rightfully expect an honest day's work and a fair return upon the capital invested in his industry. Progress along industrial lines can only be made when there is a mutual regard of both parties.

The Church can exercise a great power in protesting against exploitation of the helpless in industry and shielding them from unscrupulous employers. Three millions of women and over half a million children are working for wages in the factories and shops of our country which means a domestic as well as industrial change so significant that the Church can not ignore it. These persons often find themselves in the grip of relentless and wonderfully organized industrial system and need the protecting care of the Church of Jesus Christ.

The hours of labor in industry is a vital factor in religious development. If people are compelled to work long hours, at a driving pace, they are in no condition to come to the Lord's house and worship in the proper spirit. The Church should use its endeavors to secure the best working conditions possible. Any permanent industrial progress must be based upon equity and justice and the spirit of mutual brotherhood.

SEPTEMBER 9.

"The Deaconess in the Congregation."

By Rev. Arthur T. Michler.

Scripture Lesson—Rom. 16:1-6.

Point of Contact—All believers in Christ are to be co-workers with Him. This includes women as well as men. In the lesson Paul speaks of the loving and faithful ministry of certain women. They have a very important work to do now. In your Church your mother and other women have doubtless been very active for its welfare. In many churches not very much work would be done were it not for the women. They have been a very great force in the Kingdom of God.

The Topic—Since women have been very active for God in the Church, it seemed good that some arrangement be made so that those so minded could spend their entire lives in loving service for God in His Church. Such an arrangement has been made in our Church. Persons who feel constrained so to do, after preparation, can serve the Church throughout their lives.

Such is the work of the deaconess. It was begun in Germany by Rev. Theodor Fliedner in 1836. This does not mean that the work of the deaconess was first begun in our Church. It had been in use in the Christian Church from very early times, but he was the first one to make it a practical work in the Lutheran Church.

When he took a trip to Holland and England in the interests of a poor congregation he was serving in 1822, he became interested in Christian work for the poor and distressed. This led him to work of this kind in Germany. In order to train workers for service he began a training school called a Motherhouse. The idea grew, so that this noble man of God traveled extensively in founding such training centers.

In 1849 Fliedner brought four deaconesses to Pittsburgh to help in the work of the Passavant Hospital. This was the beginning of the work in this country. It spread. Now we have homes and centers of training for deaconesses in Philadelphia, Omaha, Minneapolis, Milwaukee, Baltimore, Brooklyn and Chicago.

This work includes Christian service for Jesus' sake among all who need help. The deaconesses work in hospitals, institutions, settlements, congregations and wherever they can be placed. *In the congregation* they can do a great work. They conduct daily Christian kindergartens, visit the poor and sick and help in the home. They also assist the pastor wherever

he may find an urgent case for relief. In doing this they seek to bring all to a saving knowledge of Christ and, in the spirit of the Master, minister to all in need.

They receive no salary, for their permanent home is the Motherhouse. From it they come to the congregation, in it they received their training, and from it they receive all their support. They return to it when their stay in a Church is over so that they may go to other fields of labor.

Suggestions—Essays on "Christian Service"; "The Home of the Deaconess"; "Fliedner and His Work"; "Passavant and His Work."

Questions to Be Answered—"Should we have deaconesses in our congregations"? "What is the difference between a deaconess and a trained nurse?"

SEPTEMBER 16.

"Confirmation: Its Meaning and Obligation."

By Rev. Jerome M. Guss.

Scripture Lesson—Rom. 10:9-10; Matt. 10:32; II Tim. 1:5-14.

General Truth—The Word of God demands faith in the heart and confession by the lips. The Bible nowhere recognizes a secret discipleship. There are no promises to him who does not confess.

Point of Contact—Each believer must publicly confess Jesus as his Lord and himself as His disciple. Our catechumens do this at confirmation. Who has not been interested and impressed to see a company of young people encircle the altar of Christ, confess their faith, and bow the knee to their Savior amid the prayers and benedictions of the Church? We call this confirmation.

Lesson Developed—Confirmation is not a sacrament. It is not a divine institution. It is simply an ancient, honored, and very valuable rite of the Church. It stands in a certain close relation to infant baptism. It does not add anything to baptism, for that is complete in itself. In it the person simply ratifies and confirms for himself the vows made for him at his baptism.

Dr. Gerberding says truly and beautifully: "The catechumen has been examined by the pastor as to his fitness for this important step. The pastor has found that he possesses an intelligent understanding of the doctrines taught in the catechism, and that the experience of his heart bears witness to their truth and power. On this account he is adjudged as fit and well prepared to be admitted to the Holy Communion. He now comes of his own accord—not because he is old enough, or knows enough, or because father, mother or pastor wants him to—before the altar of Christ. There, in the presence of the assembled congregation and the all-seeing God, his lips confess the faith of his heart, the faith into which he was baptized as a child. He now voluntarily takes upon himself the vows and promises that parents and sponsors took for him at baptism. He receives an earnest admonition from his pastor to hold fast that which he has and be faithful unto death. The whole congregation, together with the pastor, lift their hearts in earnest intercessory prayer to God for His continuous blessing and protection on the young confessor; and, the catechumen kneeling at the altar, the pastor directs the intercessions of the Church to each kneeling one in turn, by laying his hands on him and offering up for him a fervent petition in inspired words. This is the simple and appropriate ceremony we call confirmation."

Suggestive Hints—1. Only those who give sure evidence that they are in a converted state should be admitted to confirmation. 2. The day of confirmation ought to be a day never to be forgotten. 3. Confirmation is not a public graduation from Church, but its obligations bind us to the Church for life. 4. Confirmation admits to the Holy Communion. 5. Many do not hold fast to their crown because they never had any crown.

Essay—"What My Confirmation Meant for Me."

SEPTEMBER 23.

Confession and Absolution.

By Rev. Frank S. Kuntz.

Scripture Lesson—Matt. 16:19; John 20:21-23; I Cor. 11:27-32.

The greatest blessing any one can have is the assurance of the forgiveness of sins. Though a person have all that this life can furnish in material things, if he is burdened with a guilty conscience, he is of all men most miserable. Sin, unpardoned, separates from God and breaks the communion with our Maker. Forgiveness brings blessedness.—Ps. 32:1.

I. Confession—Confession of sin may either be to God against Whom all sin is committed, or to one who has been wronged, either privately before a pastor or publicly when the members of a congregation make confession of their sins before God and one another. In such a service of public confession, we unite each Sunday at the beginning of the chief service or in the confessional service preceding the administration of the Lord's Supper.

Every true Christian constantly feels the need of confession, especially when we contrast our own sinful state and contemplate the holiness of God. It is a feeling akin to that of the poor publican, who would not life up so much as his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner."

There is a vital difference between the confession of sins in a Catholic or Lutheran Church. In the former it is compulsory, privately before a priest, and with the enumeration of particular faults and sinful deeds, with the exaction of certain duties and penalties as penance, while in a Lutheran Church confession is made because it is enjoined by the Bible and because it is universally felt. It is made at a public service, although private confession with proper safeguards may prove helpful to a burdened conscience.

II. Absolution—Absolution as practiced in our Lutheran Church is the declaration of pardon and forgiveness of the guilt of sin in Christ's name. It might be well to call attention to the difference between the guilt and the penalty of sin. Every sin has a certain penalty or punishment which remains, although the guilt thereof is forgiven.

The authority for absolution rests upon the words of the Saviour, "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain they are retained."—John 20:22-23.

This is known as the power of the keys and is committed to the Church, and when rightly used will avail remission of sins before God. This power is exercised by those who are regularly called and ordained to preach the gospel of reconciliation and to pronounce absolution, who exercise this function, not in their own right but in the name of Christ.

Absolution properly administered will afford great relief and comfort to troubled and burdened souls. While we have the assurance of God's forgiveness in His gospel and sacra-

ments, as long as we are living in this present life, waging a warfare against the world, the flesh and the devil, we ever need the assurance of God's grace and of His readiness to forgive sin to all penitent and contrite souls. As often, therefore, as absolution is declared unto us we are to confidently believe that our sins are pardoned and remitted by God, through the declaration of His servants, and that which is done on earth in His name is ratified in heaven.

JUNIOR.

The Winged Book.

SEPTEMBER 2.

Missionary Topic—Flying Across the Waters. By Laura Wade Rice.

Scripture Lesson—I Chron. 16:23-34; Ps. 96:1-6.

Point of Contact—Show map. Ask whether Winged Word was likely to fly next, over land or sea. Have essays on principal characters. Sing "Greenland's Icy Mountains."

Leader's Talk—The first missionaries to Greenland, India and Africa were Lutherans. Danish ships' pastors preached the Word around the world (1). The Swedish king gave missionary orders to first colonists on Delaware River (2) (3). It is the duty of all men to send the Winged Word everywhere and not leave it for kings and governors to do. The greatest early missionary was a Lutheran baron, Von Welz, of Austria, who wrote several letters asking the Church to start mission work. He was laughed at (4). He gave his wealth for missions and went to Dutch Guiana, South America, where he soon lay in a lonely grave. He did not die in vain; men began to talk of duty to missions. Philip Spener, court preacher, drew men closer to God, then they wanted others to know Him (5). At the University of Halle, in Germany, great Lutheran missionaries were trained (6). Other Halle students followed, the greatest of whom was Christian Schwartze (7). Muhlenberg, the father of the Lutheran Church in North America, was a friend of Francke (8). Hans Egede, in 1721, took the Winged Word to Greenland (9). Peter Heyling had early gone to Africa, Ziegenbalg and Schwartze went to India, and Egede to Greenland long before the rest of the world began missionary work.

For Use in the Meeting at Points Indicated—(1) The ship's pastor, Rasmus Jensen, preached (in 1620) a Christmas sermon in ice-bound Hudson's Bay; cold and hunger soon buried him and his listeners. (2) The governor was instructed to "see that the wild people (Indians) were taught the Christian religion." He obeyed. The Lutheran Swedes made honest treaties with the Indians long before Penn came. (3) The first book translated into an Indian dialect was Luther's Shorter Catechism, by John Campanius, who taught them God's Word. This mission work lasted a hundred years. (4) One letter said, "Is it right for us to hold the gospel for ourselves? Is it right to spend so much on dress, eating and drinking and not think about spreading the Gospel?" (5) Francke, a professor at the University of Halle, was Spener's pupil. He began the first Inner Mission work, providing homes for orphans and afflicted. He was cheerful and lovely, always talking of the spread of Christ's kingdom so that many of his pupils became missionaries. (6) Frederick, King of Denmark, sent a Halle student. Bartholomew Ziegenbalg, to Tranquebar, India. He translated into Tamil the New Testament, thirty-eight books, and many hymns. He founded a model mission, a theological school, and left many native converts when he died. (7) Schwartze was one of the greatest missionaries of any land. He learned Tamil, Portuguese, Persian and Hindustani and translated the Bible into them for the natives, started fine schools and new mission stations. The natives trusted him and he was a great help to the government. (8) Muhlenberg found Lutherans in America scattered from Georgia to New York. He traveled through cold and heat preaching and starting congregations. The Indians called him "The chief whose words saw the knotty heart." He tried to get a United Lutheran Church in America. (9) Though the hearts of the Esquimaux seemed hard as ice, Egede and his wife won them by love and kindness. He translated the Winged Word and began the Lutheran Church of Greenland.

SEPTEMBER 9.

The Boy Who Caused Sorrow (Absalom). By Erle Carleton Greiner.

Scripture Lesson—II Samuel 19:9-17, 33.

General Truth—Absalom was a wicked boy and caused his father, David, a great deal of sorrow, and finally came to a sad end. Because of Absalom's sin and his great love for him, David mourned greatly.

Point of Contact—Do you like to have companions who you know try to get things from others which do not belong to them? Absalom tried to take his father's kingdom and make himself king of Israel. Absalom brought death to himself and sorrow to his father by his wickedness. It is so today, the wicked only succeed for a short time and then are punished for their evil ways.

The Story Told—Absalom was the son of David. He was a beautiful boy. How often a nice looking little boy or a beautiful little girl becomes proud of their appearance! So it was with Absalom, he was vain and selfish. Even in his youth he began to do wicked deeds. He killed a man and spent three years in a far away country and two more in Jerusalem before his father would see him. Very soon after this he began to plan to take his father's kingdom away from him. He won the people of Israel to his side with flattery. When he had everything ready he went from Jerusalem to a city called Hebron and started a new kingdom. His father, David, with a few faithful men, fled from Jerusalem. The king had two wise men who gave him advice, and one of them went over to Absalom but the other remained true to David. The king sent him to Absalom to pretend he wanted to help him. He was able to have Absalom follow his advice. Finally a great battle was fought between the friends of the father and son, and David's soldiers being used to fighting soon scattered Absalom's army. Absalom fled away on a mule. In passing under a low branching tree his beautiful hair caught fast and the mule ran on leaving him hanging helpless in the tree. Joab, captain of David's army, found him and thrust three darts through his heart. The body was taken down and cast into a deep pit and covered with stones.

When David learned of the death of Absalom he mourned very greatly and would not be comforted.

Thus we see what happened to this beautiful but disobedient boy and how much sorrow and sadness he brought to the father who loved him so much.

Practical Hints—What is the Fourth Commandment? What does it mean? Let the lead-

er apply it to Absalom's case. Read Psalm III or have it read. Show David's trust in the Lord. Emphasize love as the motive for obedience rather than fear of punishment.

SEPTEMBER 16.

Luther the Singer

By Erle Carleton Greiner.

Scripture Lesson—Col. 3:16; Psalm 95:1-2.

General Truth—We are told to sing unto the Lord and praise Him in songs of thanksgiving. It is a part of our regular service and then when God speaks to us through His minister we are to listen reverently.

Point of Contact—How many boys and girls sing when they are happy? I suppose all do. That is right. Whenever you sing hymns or psalms to God you are praising Him. Luther praised God in many beautiful hymns.

The Story Told—You have learned much about Martin Luther during the months past. How he grew to manhood and how he discovered many things being taught the people which were wrong and how he tried to correct them.

Even as a schoolboy Luther sang. You remember how he earned his living for awhile going from door to door singing carols. Then when he grew to be a man he knew how much music and singing meant to people and he put back into the churches music and had the people all join in singing the hymns in a language they could understand. You know we Lutherans are called the singing church and we are proud of it.

Luther wrote both words and music of many hymns. For his own dear children he wrote the beautiful Christmas hymn:

"Away in the manger, no crib for his bed,
The little Lord Jesus lay down his sweet head."

You should learn that and sing it, too.

Then every boy and girl should know that great battle hymn: "A Mighty Fortress Is Our God." That comes from the 46th Psalm and Luther always sang it when he was sad or very tired. He said it made him strong and he was ready to work again.

And when we feel we are forgetting God we should sing: "Lord Keep Us Steadfast in Thy Word," for in Jesus only can we find peace and happiness.

There is one other Christmas hymn for you to learn: "Good News from Heaven the Angels Bring."

I want you to remember that Luther as well as being a great preacher and reformer loved to sing and he did raise his voice in praise to God every day. So let us all praise God in psalms and hymns of adoration.

Practical Hints—Have the children learn Luther's cradle (Christmas) hymn. Tell them the story of his singing it for his own children. Give a short, plain history of "A Mighty Fortress Is Our God." Let them find other hymns of Luther's in addition to those mentioned in the topic.

SEPTEMBER 23.

The Boy and Girl in Church.

By Erle Carleton Greiner.

Scripture Lesson—Luke 2:46; Psalm 122:1-4.

General Truth—The boy Jesus always attended services in the temple. Jesus made long journeys to be in His Father's house and improved His time while there.

Point of Contact—How many have certain places or friends that they like to go to better than others? It is natural to like some people more than others. We should love Jesus better than any one else for he has done so much for us, and we should like to go to His house and there praise Him and learn more and more about Him.

The Story Told—All boys and girls go to school and learn to read and write, to figure and many other things. But in our public schools our boys and girls learn very little about the dear Lord Jesus. So it is necessary that we have a school on Sunday where we can learn of Him.

But Sunday school is not all. Every pupil in the Sunday school should go to Church also. Get this habit while you are just boys and girls and then as you grow older you will still want to go to Church. Do not say, "Oh, I am too tired!" You sit in school five days in the week; as long without moving around as you do in Church.

Even though you cannot understand everything the minister says you can join in the service and the singing of the hymns. The pastor will use mostly words you know the meaning of. It is good for you to learn to sit quietly and to listen. These are habits which will help you a great deal when you go out into life and begin to make your own way.

Going to Church will help you to keep your mind and body clean. A clean heart and a clean body lead you to do only good deeds.

The most useful men and women in the world are those who serve others.

In the Church you learn to serve best; and the habits of worshiping and praising God by act, word and deed will keep you happy and contented all through life.

Practical Hints—What is the Third Commandment? What does it mean? Give a little talk on the proper observance of the Lord's day.

GOD'S WORD—OUR HERITAGE

(Dr. P. M. Glasoe of Augustana College, Canton, S. D.)

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

"Continue thou" presupposes a certain state. We are in that state because Luther rediscovered the Bible and gave it to the people. He advocated public school and compulsory attendance in order that no one through ignorance of the Word of God should be shut out from knowledge of salvation. We must continue in what we have learned for the good of the country. We need high moral standards, intelligent Christians to counteract the complete separation of religion from our schools and daily life.

KANSAS

—The Luther League of St. Paul's Church, Glasco, Rev. W. Scheding, pastor, has contributed the funds necessary for the erection of a school house in the India Mission field.

MONTANA

—Rev. J. A. Zundel has recently organized a Luther League in the Lutheran Church at Livingston.

Hymns That Thrill

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